

THE

MISSIONARY HERALD.

VOL. XXXVII.

MARCH, 1841.

No. 3.

American Board of Commissioners for Foreign Missions.

Syria and the Holy Land.

JOURNAL OF MR. W. M. THOMSON IN
NORTHERN SYRIA.

[Continued from p. 36.]

THE object of the tour during which the journal from which extracts are given below, was mentioned at page 28th of the number for January, where the preceding portion of the journal was inserted. At the close of that article the travellers, Messrs. Thomson and Beadle and Doct. Van Dyck, were at Tripoli. In three hours from Tripoli they passed a small river called Azka. Another hour and a half brought them to a post-station on the banks of the Nahr Akkar.

From Tripoli to Ruad.

May 12th, 1840. We had an incessant serenade of jackalls last night. The plain at times seemed to be alive with them; and when one began a hundred more immediately set up their dismal howl in every direction. An individual awaked at midnight for the first time by such a frightful concert, might easily fancy that it was the war-whoop of a thousand savages rushing into battle. If these are the foxes of the story, as some suppose, Sampson, with the proper means, might easily take his three hundred to burn up the Philistines' corn in such a plain as Akkar. The sheikh of the Arabs informed us that hyenas abounded in the Jebel Akkar, and also tigers.

Another hour of brisk riding brought the travellers to Nahr Kebeer, and another to Nahr Abrosh, or Lepers river. Of the country adjacent to the latter Mr. Thomson remarks—

Most of the farmers live in villages upon the surrounding mountains, but a poorer class reside in the plain. We passed many of their habitations, which differ from any thing of the kind I have ever seen. The whole village is congregated under one roof, which covers a very low building, large enough for all the families that compose the settlement. This is a kind of human hive; but, alas, it has neither the neatness nor the sweetness of the true hive. We passed two encampments of Arabs, the name of whose tribe is Jekaish. Not far from their last encampment is a small group of oak trees, a very large grave-yard, and an old mosque in ruins. There was doubtless a considerable village here in former days, though there is not at present a house in sight, nor is there any water to drink, that we could find. In about one hour from this place, however, we came to a stream of good water, where we stopped and examined some buildings, which appear to be of Roman age and art. From this to Tortosa we were continually turning aside to gaze upon the strange works of antiquity scattered along the path. Those near the fountain El Hyeh were the most deserving of notice. In one place the rock has been cut away, so as to leave a solid quadrangular block as large as a considerable house. This may have served as an altar, and from a kind of window on one side a short flight of steps leads to the top. At a small distance from this is a building about thirty feet square, and perhaps twenty-five high. Maundrell says it is thirty-three and a half feet high, and thirty-one feet square. He speaks of two entrances, we saw but one. The whole structure consists of but two layers of huge stone, with a finished cornice projecting all around.

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There is an entrance on the north side, several feet from the ground, and a few steps lead from it to the roof, in the inside. The only visible inhabitants were owls, and as we could not enter, nor even approach very near, on account of water which filled the ditch on all sides, we passed on to the next objects of curiosity. These are certain singular looking columns or towers, which Maundrell has described very accurately. There are two close together, each built of only three stones, and both about thirty feet high and fifteen or sixteen square. Maundrell says that one of them is thirty-three feet high and fifteen square, and the other thirty feet and two inches and sixteen feet six inches square at the base, which agrees nearly with our measurement. The lions at the four corners of the pedestal are still there, but very much defaced and worn, and the whole appearance exactly corresponds to Maundrell's description. The tombs around and beneath leave scarcely a doubt that these are sepulchral monuments of Phenician origin; and as they resemble those near Tyre and around Jerusalem, which have been so often and so minutely described, I shall dismiss them, with the remark, that they are of every size and shape and almost innumerable. The columns are called Amreed, and were probably constructed by the ancient Arvadites, as their small island lies about two miles from the shore, to the west of them. The whole region from this to Tortosa is crowded with marks of ancient art, and the amount of excavation, and the number and extent of the quarries is astonishing. Between the Ayne el Hyeh and the brook into which it flows, called Amreed, and the town of Tortosa, is a rocky road of about one hour. A short distance from the town is the Nahr Gumka, distinguished by a very large fountain called Ayne el Tahoon, whose waters boil up as if from a vast caldron, in sufficient quantity to drive a mill, which it anciently did, and from the mill derived its name, Tahoon.

Before leaving the great plain of Junia or Akkar, allow me to linger awhile upon its lovely margin. It is one of the largest I have seen, and at this season, among the most beautiful. The surface is almost perfectly level, and is covered with one vast carpet of green, richly variegated with innumerable flowers. Long fields of the blood-red poppy, the fashionable fleur de lis, the ox-eyed daisy with his golden lashes, the splendid malva with its deep cup of carnation, the convolvulus, pure white and cream

yellow, thistles of every variety and size, and lupins without number, while the fields were clothed with clover, red, white, and yellow, refreshing the traveller with their sweet, wholesome American fragrance.

We reached Tortosa in time to visit the island of Ruad, as it is pronounced by the natives. It is called Arvad and Arphad, and is believed to be the seat of the ancient Arvadites, mentioned in Genesis, 10: 18, 2 Kings, 19: 13, and several times in Ezekiel and other places. The Greeks and Romans called it Aradus, and the Arabs now call it Ruad, pronounced nearly as if written Rwad. Strange stories are told of this little island. In Alexander's Bible Dictionary it is said to be situated southward of Tyre, and a league from the shore. It is a considerable objection to such a location, that there is no island to the southward of Tyre. We find it to be six hard days' ride to the north of Tyre. Calmet says that the island is two hundred paces from the shore, we found it three miles from Tortosa, and at least two miles to the shore at the nearest point. Volney represents it as utterly desolate and deserted in his day, which is not believed to have been the case within the memory of man, and certainly was not in his day. We found about two thousand inhabitants, dwelling in very good, and from appearance, very ancient houses. Immediately upon landing I met Abd el Baky, an old acquaintance and friend, who took us over every part of the town and around the whole island, refreshed us with coffee and sherbet, accompanied us back to Tortosa, and did not leave until we had examined this city on the following morning, when he accompanied us about a mile towards Banias and then bid adieu with very much of affection and regret.

Several large castles in good repair still protect this isle from invasion and insult. They are probably of Saracenic origin, but many have been constructed by the crusaders. Considerable portions of the very ancient walls remain. From the size of the stones, reminding the traveller of Baalbec, it is evident that this wall must have been prodigiously strong. It was built on the extreme verge of the rocks, so as to secure as large an area as possible; and in some places it appears even to have encroached upon the dominions of the sea by means of arches. These walls must have been originally very lofty, as there is one portion still standing, at least forty feet in height. The entire circumference was nearly fifteen hundred paces, and

every inch of space inclosed seems to have been built upon, and as history states, with houses many stories high. The island is nearly as large as Tyre, and rises higher than that in the centre. There are no fountains on the island, but the population use rain-water possessed in cisterns. There are several hundred of these and most of them in good repair, so that water is quite abundant. There are also very large fountains on the neighboring shore, where the shipping water, and to which the people can resort in time of need. There are two small harbors open to the northeast, and sheltered by a strong wall carried out into the sea from the northwest corner of the island. This is the work of remote antiquity, as is the wall which divides the harbor into two. The people are nearly all sailors or ship-wrights. Several vessels are on the stocks at present, and one nearly ready to be launched. As nothing grows on the island, the inhabitants depend entirely upon the fruits of commerce and the riches of the sea for their subsistence. The eastern part of the island is used as a cemetery, but in the days of her power, the Arvadites must have sought their sepulchres on the adjacent coast, and probably the tombs around the columns of Amreed were constructed by them. Many granite and marble columns are scattered over the island, and upon several of them I noticed inscriptions in Greek.

As the sun went down we left the quiet little harbor of the Arvadites, and had a delightful row by moonlight back to Tortosa. Seen from the sea, in the gray twilight of even, the high castles of Ruad have a venerable appearance, and, like all other towns in the east, promise far more to the eye of the traveller, than a closer inspection reveals. Who can tell the history of Arvad? in what volume is it recorded? Isaiah 2,500 years ago asks, "Where is the king of Hamoth and the king of Arphad?" And Jeremiah, a hundred years later, responds, "Hamath is confounded, and Arphad, for they have heard evil tidings; they are fainthearted, there is sorrow on the sea, it cannot be quiet."

Ruins of Tortosa.

13. Tortosa, by the Arabs called Tortos. We have had a very fair opportunity to examine this ancient city. It is called Orthosia by the Greek and Latin historians; was a place of note in the records of the primitive church; and is often mentioned in the annals of the cru-

sades as a very strong castle. This any one will immediately believe, who examines its present ruins. In the walls of the castle, within which is the present town, there are three ages of architecture distinctly visible. The very ancient rusticated wall, like that in the foundation of Solomon's temple in Jerusalem, the smooth finished wall of Roman age and art, and the more modern forts, constructed by the crusaders and the Saracens. This castle is about two hundred paces from north to south, and one hundred and sixty from the east wall to the sea; and it occupied the northwest angle of the area included within the walls of the ancient Orthosia. Besides the ditch and wall of the city, it was surrounded by an inner fosse and double wall, exceedingly high and strong, built of huge rusticated stone. There is a portion of the east wall still standing, which cannot be less than sixty or seventy feet high. To this impregnable fortress there was but one entrance, and that by a draw-bridge over the ditch, placed too, at the northwest corner, so low and so near the sea that it could not be attacked with any advantage from the land. The ditch and much of the wall of the Roman Orthosia can be traced, proving that it likewise was a strongly fortified city. It was in shape nearly a regular quadrangle, the east wall running parallel to the sea, and the north and south walls parallel to each other. On the east the length is six hundred and eighteen paces, and on the north three hundred and ninety; consequently the entire circuit must be about two thousand paces.

One of the most striking objects, as you enter the castle, is a long ruined building called the divan. It is thirty-eight paces long in the inside and sixteen wide, with walls of great thickness. Vague and loose tradition appropriates this edifice to the officers of government, and our guide amused us by stationing the different officers according to his fancy. Under the east window was the council-chamber, the next was the chief secretary's place, etc. These windows are very lofty, and even grand, and show that the architecture is Corinthian, as do also the capitals seen within the room. The roof has fallen and partly filled up the area within. It appears to have been a double vault, the centre supported by columns of red granite. I cannot think with Maundrell, that this was a church. As far as its dilapidated condition enabled me to judge, it is not constructed after the manner of churches in any one respect; and the architectural devices

and ornaments do not comport with the sanctity of a place of worship. There is a church without the castle, and near the southeast corner of the ancient city. It stands absolutely alone, a grand and venerable memento of ancient piety. Its architecture is Corinthian and not loaded with ornament. Its origin must date back to the prosperous days of the church under the Roman rule. Maundrell makes the length of this beautiful remnant of antiquity to be one hundred and thirty feet, breadth ninety-three, height sixty-one. It fronts the sea towards the west, and the grand entrance and lofty windows are seen to great advantage from the water. The stone of which it is constructed is not marble, but the common limestone of the country, and so also are the walls of the castle. The roof is supported by a double row of Corinthian columns, and the centre vault is particularly striking and noble, as is the grand nave opposite the entrance. But, alas! the whole is in ruins. Not a solitary Christian ever comes there to pray. The only occupants are goats and cattle, and these render it another auguean stable, perilous to enter, and offensive in the extreme to every sense. It appears to have been used as a mosque, and I noticed an Arabic inscription on one of the centre columns, the purport of which is that one El Fuary el Halaby purified and transformed this church into a mosque in the year 782 of the Hegira, which was consequently 474 years ago.

The modern town may contain a thousand inhabitants, all Moslem and very bigoted. It is also the sea-port for the villages of Safeeta, and is of course full of the Ansaireea. I had opportunity to converse with many of them, but found them much more willing to sip coffee and smoke tobacco, than to impart information about either their country or their faith. I attribute part of this extreme shyness to the presence of Moslems, by whom they are both hated and watched.

After leaving Tortosa we came in ten minutes to the Mina or harbor, where the few small boats that visit this place anchor. Before the town itself there is not the slightest protection for boats, and nearly all the trade is carried on through Ruad. At the Mina is a large building used as a pottery, and another for a government salt depot. Both these buildings are very ancient. Having purchased some cake from a boat just arrived from Cyprus, and written a certificate for our kind guide, Abd el Baky, we bid him adieu and pursued our journey towards Banias, which we reached in eight hours.

A short distance from the Mina, we passed a place called El Ayoon, from a number of good fountains which issue from the rocks; and in half an hour we came to a very large fountain called Ayne Harone, or Aaron's fountain, boiling up in the sea, many rods from the shore. The quantity of water thrown out by this fountain must be immense. In another half hour we crossed Nahr Hussein, a much smaller river than we had expected to find, but meriting its name, Beautiful. In forty minutes from Nahr Hussein we passed a great fountain called Ettein, probably from some old fig-trees which stand near it. At the end of two hours and a half from Tortosa we stopped at some mills called B'Seery. The people in this region appear to cultivate little else but onions, of which they have large fields. Above these mills there are traces of a village which once existed and bore the same name, B'Seery, and the country around is well watered and very fertile. The inhabitants are all Ansaireea, and it was partly the hope of being able to converse with some of them, that induced us to stop after so short a ride. Nor were we disappointed. Many came around us, and not a few remained several hours. Some wanted medicine, and all partook of our coffee and rice without reluctance. They were very communicative on all subjects, except the very one concerning which we wished most to obtain information. About their religion their mouths appear to be hermetically sealed.

Volcanic Remains—Falconry—Banias.

In a little more than an hour from the mills, we crossed a considerable river, called Marakeea, whose water is brackish in autumn, when the river is low. From this river to Banias, a distance of four and a half hours' ride, we passed through a very extraordinary volcanic region. There are innumerable hills of amorphous lava, tossed up in wild disorder. In some parts, we had large hills of volcanic pudding-stone; in others the mountain was entirely composed of materials resembling brick-bats, earth, and ashes, mixed together and burnt until of a yellow brown color. In several places the lava had spread over the rest precisely as molten lead would do; specimens of which I brought away with me. Before we came upon this formation, we had ridden several hours among geodes of very beautiful chalcedony and quartz, with now and then a specimen of good agate. These are found in greatest

abundance in the beds of mountain torrents, and are doubtless washed out of the marl hills above; and if one had time to explore them, beautiful minerals might be obtained. These geodes lay scattered about in such countless numbers that a whole fleet might be freighted with them.

To-day, for the first time in my life, I saw the very ancient sport of falconry. Several people had falcons and were out beating the bushes to start their game. They sought only a small kind of quail; and it was both exciting and distressing, to see how the wicked hawk pounced upon the innocent bird the moment it rose from its covert. The sportsman beat the bushes with a stick, holding the falcon in the other hand, and the instant that he sees the bird, he throws the falcon towards it, and generally, the game is caught in a few seconds. If not, the pursuit is abandoned, for the falcon will follow the game only a short distance. I saw one catch four quails in twenty minutes, and he failed but once, when he flew off and lighted down in the wheat. I noticed that the owner had to throw a dead quail for the falcon to pounce upon before he could capture him. The only reward which the hawk gets for his trouble is permission to drink the blood of the game. Before extricating the quail from his claws, the falconer cuts the bird's throat, and the hawk drinks the blood, after which he cheerfully surrenders his captive and begins to look out for fresh game. This is a cruel but very animating sport. The falcons have a wicked look, and some how or other filled my mind with images and reflections about him whose delight is to catch souls and drink the life blood of immortal spirits.

We passed a great many villages and castles situated on the mountains above us. In the castle and town of Mulcub there are some Moslems, and they have a mosque, the only one I have seen on the road. The castle is situated on a very high triangular hill, and was probably constructed by the crusaders. It is extensive and is described by the natives as being almost impregnable. The soil in the plains is very fertile, and the crops of grain more luxuriant than any I have seen in Syria. Indeed, either the season has been uncommonly favorable, or the country north of Tripoli is more fertile than to the south of it.

14. Baniass. And what is Baniass? It was Balanea in Strabo's day, afterwards called Valanea, and now Baniass by the Arabs, with a strong emphasis on

the last syllable. It was the seat of a bishopric under the christian emperors, and appears to have been a considerable city. There is a furious little river of the same name tumbling into the sea to the southwest of it, and a deep and quiet bay to the north. It is eight hours from Tortosa, and nine from Ladakeen. In 1696 Maundrell found it entirely deserted, and so it remains to this day. On the shore are two very old buildings like magazines, and in fact, used at the present time, one for a government depot of salt, and the other for a khan. We found it deplorably destitute of every thing, and could not get any provisions for either man or beast. The ancient city was built on a small hill to the south of the khan; and while the muleteers were loading the animals this morning, I took a hasty survey of the ruins. This hill breaks down in steep declivities on three sides, and on the other, there was a deep ditch and strong wall. The steep declivities on the other sides had been walled also, and farther fortified with towers at the angles. At the northeast corner there is a considerable section of the wall remaining, and from appearance I should judge the whole to be Roman work. Nearly in the centre of the space inclosed by the walls stood a church. The foundation and the nave, for a few feet in height, are quite perfect. To the south and west, for a considerable distance, are ruins scattered over the plain, shewing that Baniass had extensive suburbs in the days of her prosperity. From the site of Baniass, the castle of Mulcub or Mercub stands out in a most imposing attitude. Indeed I have never seen a fortress which presented such a commanding aspect. The triangular hill is volcanic and nearly perpendicular; and the lofty walls, with their round towers, cover the entire summit. I was informed that there are arrows and javelins sticking in the walls to this day, mementos of ancient warfare. To this strong position the Greek bishops of Balanea transferred their see, when the Saracens conquered the country; and it was one of the castles held by the knights of St. John. Nor is this the only castle upon those mountains whose origin dates back to the eleventh century, or even to the days of christian emperors.

Between Baniass and Jeblee we crossed the following rivers. Nahr Jubar in thirty minutes, twenty minutes farther Hurraison, and in another hour Nahr es Sin, a deep stream with a larger volume of water than is in any river between this and Beyroot. The water is clear

and cool, owing, as I was told, to the fact, that the river rises from large fountains only a short distance up in the plain, and does not come down from the marl hills to the east of it. We crossed on a good stone bridge; and on the north side is a large khan now unoccupied. The Arabs El Milk have here a permanent encampment, and perhaps this has occasioned that confusion of names, of which the "Modern Traveller" complains. This is certainly the Nahr Sin, as stated by Pocoke, and not Nahr el Melek. On the low point of land at the mouth of the river are considerable ruins, with granite columns amongst them. I could find no other name for it than Beldy, which is not very near Paltos, the site of whose ruins Pocoke supposes this to be.

At this river I saw for the first time a large drove of buffalos, with their calves, dashing about in high sport amongst the reeds and flags of the river. These buffalos are all jet black, with very little hair, short horns starting directly back towards the shoulder, which is very high and covered with a shaggy mane. Their voice is widely different from that of cows, nor is it like any other sound I ever heard. They delight to wallow in the muddy marshes along the banks of this river.

Mosque and Theatre at Jeblee—Ladakeea.

From Nahr es Sin to Nahr Mowaileh is thirty-five minutes brisk riding; and between those two rivers is Nahr Sukas with a broken bridge, and at its mouth a high mound, which appears to have been once fortified, and is called Dahar Sukas. From El Mowaileh to Nahr Iben Bursal is one hour, and in half an hour farther is Jeblee, where we stopped to rest and dine, under a large sycamore tree, near the great mosque of sultan Ibrahim. This mosque has been much enlarged and improved since 1696. Indeed all the larger buildings have quite a modern appearance. Shortly after we had alighted, two of the dervishes came and presented each of us with a small piece of holy wax from the sheikh's tomb, for which they demanded a present, nor could we escape their odious importunity without giving one. These lying beggars edified us with the same history of their holy mosque and sheikh that Maundrell relates, except that they made their saint Ibrahim to come from Bukhara, where he was a mighty sultan before he turned wandering dervish. The theatre remains exactly as described by Maundrell, but the houses which filled up the area are

all gone, and instead of them there are two or three built upon the top, above the banks of seats. That very accurate tourist says that from corner to corner is exactly a hundred yards. This diameter would give 450 feet as the length of the semicircle on the outside. I had estimated it at 400 feet, which does not differ widely from his measurement. The walls against which the banks of seats rested, could not be less than fifteen feet thick at the top, and the workmanship was very neat and substantial. Beneath are many rooms and dens for wild beasts, and a fine avenue all around, where chariots might have passed. We found them filled with flocks of sheep and droves of cattle, rendering the place very offensive. A sheep had just been slaughtered and hung up in the splendid entrance through which once poured the gay populace of Gabala, eager to witness the cruel sports and amusements of the ancient theatre. The seventeen windows remain, but the pedestals and columns have nearly all disappeared. This is the first and only theatre of antiquity that I have had opportunity to examine, and being so nearly perfect, it impressed me with a high opinion of ancient wealth and architecture. The modern town of Jeblee is very poor and wretched. The walls do not deserve the name, and the houses are miserable hovels. The population may be 800, nearly all Moslem. To the east stretches an immense and very fertile plain but partially cultivated. The outrageous severity of the pasha, when he quelled the rebellion of the Ansaireea, five years since, has almost depopulated the country, and thrown large districts out of cultivation altogether. His cavalry is now spread all over the plain, whose fat pastures sustain the horses at no expense.

15. Ladakeea. From Jeblee to Ladakeea is five hours. There is not a house, or even a khan, in all the way, although many villages are seen in the plain to the right of the road. In half an hour from Jeblee we stopped to dine under "the shadow of a great rock," on the banks of the brook Rumaileh, and one hour further, we crossed Nahr Aroos, just above a broken bridge of some antiquity. Here is a very remarkable mound. The river washes the southern part of it, and a deep ditch has been cut in the rock entirely round to the river, inclosing a circle whose circumference cannot be less than a mile and a half. The ditch is about a hundred feet wide, and in many places is nearly filled up. Finding a path, we rode to the top, which may be

about forty feet high, commanding a fine view of the sea and the wide plain around. The whole summit is covered with remains of buildings, so that we could scarcely ride over it; and on the side towards the sea portions of wall are to be seen, showing that the whole was walled up from the bottom of the ditch to the top of the mound. This is the largest artificial mound I have yet seen. In two hours from this river, is the Nahr Snubar, which has a good bridge over a dry channel, the river having entirely changed its course and place of entrance into the sea. From this to Nahr el Kebeer is more than an hour, and in less than another hour you reach the city of Ladaakea. The whole valley of Nahr Kebeer is extremely fertile, and clothed with a luxuriant crop of wheat. The grain was as thick on the ground, and the stalk as high as most wheat in the great valley of the Mississippi, which is altogether extraordinary for this country. I rode through white clover breast high to the horses! Between the Nahr Aroos and the Snubar there is a small river called El Mudeuk. It flows deep in the earth, as its name imports; the banks are marshy and covered with brush-wood and jungle. And here the Ansairaea in former times committed many atrocious murders.

Ladaakea point projects far into the sea, and at a short distance to the north is a low line of rocks running about two miles farther out. Against these ships are often driven and dashed to pieces. An English brig was cast away on these rocks only a few weeks ago. The town itself is situated on a low plain, descending towards the sea on the north, and is about a mile from the extremity of the cape. It is well built, with clean streets, and neat houses. The population is estimated at 5,000 or 6,000. Of these less than 1,000 are Christians of the Greek church, the rest are Moslems. There are five Greek churches with their priests and a bishop. These ought certainly to take good care of 1,000 souls. There is a Latin chapel for the French consul's family, and an Armenian church, with but one member and no priest. There are ten mosques in the city and one in the Mina or harbor. These have very tall minarets, which are quite an ornament to the place. On castle-hill, to the east of the town, a very elegant mosque has recently been erected; indeed, it is not yet finished, although they have been fourteen years at it. The hill is very steep. A long flight of steps, leading up from the head of a street, lands you in the

open area in front of the building. We were allowed to enter the main apartment, after depositing our shoes, according to their own custom, at the door. The interior is almost grand. Immediately under the lofty dome is a wooden frame suspended, in shape a hexagon, from which depend 128 lamps of every size, shape and color. When these are all lighted, the effect must be very striking as the devout moslem enters the grand door at the north. The windows are numerous and singularly adorned with glass of different colors. In this large room the followers of the false prophet assemble every Thursday night to hear a sermon from their chief moolah. A beautiful marble pulpit is placed in the south wall, exactly like the pulpits in the oriental churches, and a stairway of Italian marble leads up to the seat on either side. This mosque is called Sheikh el Mugarby, from the saint over whose tomb it is built, and by whose legacy it has been erected and will be supported. I wish some saint of a better faith in America would bequeath half the sum this mosque has cost, to build us a good house for our seminary at Beyroot. If he likes to come and attend to the work himself, so much the better, and when he dies we will make his work his mausoleum, and call it by his name.

In one of the churches (St. George) we examined a very ancient manuscript of the New Testament, written on parchment. It is mostly in a state of excellent preservation, but in a few places is effaced or faded. There is no date to it, but an Arabic writing inserted, declares that after great research it was discovered that Theodosius, reiss of all the Syrian convents, wrote it with his own hand in the year 492! Believe it who can. I could trace its traditional history no farther than to the destruction of a convent called Farooos, about 200 years ago, from which it was taken by a moslem and sold to this church. The manuscript is certainly ancient, and being so very complete, perfect, and legible, it must be valuable.

The harbor is small but safer than any other on the coast, indeed with a little European science, and at a moderate expense it might be rendered perfectly secure. There has been a castle, which commanded the entrance and greatly added to the safety of the shipping; but it is now nearly destroyed, as is also the causeway which connected it with the main land. The only buildings at the Mina are magazines which were constructed on a scale by far too grand and

spacious for the present ruined state of the country and trade. Nearly all of them are unoccupied, and not a few are sinking into ruin by neglect.

Suitableness of Ladakeea for a Missionary Station.

From the harbor to the city is a delightful ride through olive groves of great extent and very flourishing. These orchards extend all round the western and southern parts of the cape, and add much to the beauty of Ladakeea. To the east you have the luxuriant bottom of Nahr Kebeer, and on the north the undulating plain reaching almost to the base of mount Cassius. The soil is of the very best kind for grain. The hills are composed of a white marl, through which I noticed in many places, vast masses of serpentine protruded, with occasional specimens of talc and talcose rock.

The water in the town itself is neither good nor abundant; but in the surrounding plains water of an excellent quality is obtained by digging only a few feet below the surface. In this way the new gardens planted in the vicinity are watered. The present mudeer has opened many of them to irrigate his young orchards. The climate is certainly healthy to natives. The malaria of the river is carried away by the westerly and southerly winds, and the people sleep on their terraces without any protection from the air and receive no injury. The very great heat, however, will be found to be an objection to an American. The fact that the city has no gates to confine one within narrow walls will add much to the comfort of a residence there.

The market is well supplied with such goods as are common in the country, and living is both as cheap and good as any where along the coast. No difficulty need be apprehended from that quarter to those who can accommodate themselves to the diet of the country. Rent is almost nothing. A very good house costs not more than 500 piastres. This is not more than one fifth of what it costs in Beyroot, and living throughout is very much cheaper.

The society will consist altogether of natives. The consular agents are of this class, and those with whom we became acquainted are very respectable people. This I consider an advantage, rather than otherwise, so far as missionary operations are concerned. Ladakeea is unquestionably an important station for a mission. Besides the Christians residing in the city, among whom missionary

labor would be immediately commenced, under very favorable circumstances, there are a multitude of Ansaireea villages crowded thickly around it. Indeed the number of these villages is almost incredible. The jurisdiction of the governor of Ladakeea extends for about a day's journey around the city. Baniash being the extreme south boundary. There are fourteen districts, each with its petty governor appointed by and responsible to the one at Ladakeea. The number of villages returned to the government for taxation is 790. I obtained from the secretary of the governor the names of the districts, with the number of taxable persons, and the different sects which inhabited the villages. From this paper it appears that there are full 20,000 persons taxed, and consequently the population must be at least 80,000, probably it is considerably more. About 550 of these villages are Ansaireea, containing a population of 50,000. These are all accessible from Ladakeea. A great proportion of them reside on the mountains, and I was assured both by the people themselves and by the native Christians at Ladakeea, that good summer residences could be found among these mountain villages. This is a matter of considerable importance to the prosperity of a mission among the Ansaireea.

Number, Origin, and Religion of the Ansaireea.

And now I am on the subject of a mission to this singular people, and may as well throw together all the information which I have been able to collect concerning them.

The name has been very variously spelled by different travellers. How Maundrell could have thought that Neceres represented the sound I am at a loss to understand. Nocires and Noceres of Pocoke is still further from the reality. Ansaraie of Volney is nearer than Anzeyrys of Burkhardt. I shall spell it Ansaireea, not because it is conformable to any rules of orthography for the Arabic, but in the hope that it will enable the common reader to give a tolerably correct pronunciation to the name.

Ladakeea may be regarded as the centre and sea-port to the Ansaireea, though they are spread over a wide extent of territory, stretching along the sea-coast and including the adjacent mountains, from the plain of Akkar to Adana in Asia Minor. Mr. Barker assures me that about one third of the inhabitants in

Tarsoos are Ansaireea; and that they abound not only in Jeblee Bylam above Scandaroon, but in the mountains of Anatolia. This corresponds with the unvarying testimony of the people themselves; who also say, that their sect extends to Jeblee Sinjar and even to Persia. They are several times more numerous, than the Druzes; but then they are much more widely dispersed. Their number cannot be less than 200,000, and most intelligent natives place it much higher. The largest body of them occupy the plain and mountains of Ladakeea, which are in consequence called Jeblee Ansaireea. Their villages are also very numerous in the region called Safeeta, above Tortosa, and in Hosen and Akkar. They also compose one third of the inhabitants of Antioch, and abound on the mountains above it.

As to their origin, all the accounts given by travellers are too vague and contradictory to obtain credit. The fact is their origin is lost in the dimness of remote antiquity. Some peculiarities in their habits and extremely obscure system of superstition have started the inquiry in my mind whether they may not be remnants of the original inhabitants, dwelling in the country in the days of Joshua and Solomon, and who, by conforming in public to every successive system of religion that has prevailed, have contrived to preserve their own superstition buried under the impenetrable darkness of their mysteries. Certain it is, that so far back as their history is known, it has been their custom to conform to the dominant faith, whilst every one knows that it is done in hypocrisy.

Their secrecy on the subject of religion is absolutely invincible. Mr. Barker, the British ex-consul general, who has lived in this country for forty years, and has been very inquisitive on the subject, declared that his efforts had utterly failed. He could discover nothing. His domestics are mostly Ansaireea, but their mouths are hermetically sealed on this one subject, though very kind, trusty, and communicative on all others. Our consul at Ladakeea told me that a former governor tried every art to wring the secret out of them, but to no purpose. He took a poor man into his employ, gradually raised him from step to step, and sought to gain his affection and confidence; and at length began to sound him on the matter of religion. Finding all his efforts in this way useless, he imprisoned, beat, and nearly killed him, but with no better success. The poor fellow

finally told him that if he should actually beat him to death, he would not disclose any thing; "But," said he, "you have a slave; commit him to me for forty days: I will take him to the mountains where he will be initiated into our mysteries, and then, as he is your slave, you may do what you please with him." But the slave when he returned was as stubbornly silent as the other, and actually died a martyr to his secret.

My own success was of the same gratifying nature. My custom was to treat all Ansaireea with respect. Whenever I met them in the city, in the country, by the way-side, or in their fields at work, I sought to gain their confidence by every means in my power, and seemed to succeed very well indeed; but I never, in any instance, could draw any information from them in regard to their faith. Man, woman, and child, high and low, rich and poor, were equally reserved on this point. They were always ready to partake of our dinner, smoke, and sip coffee, but that was all. When we were at Jeblee a sheikh came and took a seat upon my rug, and seemed much at home. As there were moslems present, I knew it would be useless to open the subject; but after we had left the town he followed us to the place where we were dining. Having now a fair opportunity I began the inquiry. I tried at first to approach the delicate subject gradually, in concentric circles, like a miller round a candle, but it would not do; so I cut straight across, by asking what sort of people lived in the villages before us. "Oh, they are fellaheen," was his reply. I know they are fellaheen, that is they are peasants, but that regards their business not their faith. Of what religion are they? "Religion! what need of religion have fellaheen?" Certainly every one must embrace some sort of religion, what do you believe? "Whom do you follow? Whom do you love?" said he. We are Christians, we love the Lord Jesus Christ. "Very well," said he, "we love Jesus Christ also." No, no, you are not Christians. "Yes; we love Christ and Moses; your religion and ours is the same." And having received from the doctor the medicine which he wanted, he rose abruptly, mounted his horse and left us.

When we were coming from Hamah to Hosen, the officer which the governor gave to conduct us over the mountains forced a guide to accompany us through the blindest part of the road. As this man could not run away from us, and was also a very plain and simple-hearted

farmer, I resolved to make a desperate effort to draw something out of him. So I got off my horse and walked with him, got a pipe and helped him to smoke it, and after going through all the necessary preliminaries, I told him something about ourselves and the people of America. Then, as if by accident, I inquired whether he was a Greek or Maronite, a Moslem, or Ansairy. "I am a fellah," said he. I know you are a farmer, but what religion do you profess? "We are all fellah-keen." Very well, but are you an Ansairy? "Yes." Well what do you believe? "Believe! we have no belief." That is impossible. Every body believes something. Why cannot you tell what you believe. The moslems have their koran, the Jews their sacred books, the Christians have the Bible, the heathen, even, will shew you their idols. When a man keeps any thing so secret I must fear there is something bad about the matter. Tell me who do you think made the world? "This hill sir is very steep." I know that very well, but I asked you who made the world, and said nothing about the hill. Can you not tell me who made it? "Do you see that white building yonder, that is the tomb of sheikh Ibrahim. If any one has sore eyes, and visits that tomb, he will be cured immediately." He must be an excellent doctor, said I, but we will talk about him after a while. I want to know whether you do not believe in a God of some kind or other? "May God curse the father of that donkey?" The donkey goes very well, and you should not curse the poor beast. Besides you used the name of God. Who is he, what do you believe about him? "Is it not near noon, sir; we have four hours yet to Hom." In utter despair I gave him over to our tract distributor, who now came up, and who is as anxious to get into their secret as any one can be. He wants even to reside among them for this purpose. He exhausted all his skill for some hours, but got nothing for his trouble. Such stubborn secrecy I think is almost unparalleled. As the distributor declared in his Arabian proverb, "I talked to him to the east, and he answered to the west;" and so in fact your question and their answer are generally the poles apart.

Their Religious Rites and Domestic Institutions.

This people have no known form of prayer, no priesthood or class of initiated like the Druzes, no time or place of worship, and not even at funerals do they

perform religious rites, unless under certain circumstances they conform to moslem customs for prudential reasons. I could not ascertain either from themselves or from others, whether they believe in the immortality of the soul and a future state of rewards, or not; but they are generally supposed to hold to transmigration of the lowest and grossest nature. They sustain a reputation for unparalleled preeminence in all that is bad. Besides the ever prevalent vices of deceit, falsehood, roguery, they are universally reported to be treacherous, thievish, high-way robbers, and murderers. They shed blood like water, as the Arabs say. Many places along the road have a frightful celebrity from the robberies and murders committed there by these desperate Ansaireea. Our consul told us that until Ibrahim Pasha conquered the country, single travellers never ventured to pass between Ladakeea and Jeblee although they are in full view of each other.

In regard to domestic regulations they are said to have no fixed rules of any kind. A man may have as many wives as he chooses, or can support, and these wives may be divorced at pleasure. According to the unvarying testimony of the country these wives may be selected from the nearest of all natural relations. I feel disposed to receive these charges with great abatement; but as so many respectable people testify that they themselves actually know facts and cases rendering the matter certain, I fear there is too much foundation for the scandalous reports. One thing is certain, every sect and class of people in the country, moslem as well as christian, spake of them in these respects, with the utmost horror, and there seems to be a necessity for some facts of a shocking nature to sustain such an intense hatred. But after all, I cannot believe that a whole race of people, wearing the human face divine, whose manners are mild and affable, and whose sole occupation is the innocent labors of the field, like Adam in paradise, can be so deplorably sunk into any vice, as not to possess one redeeming virtue in all their character. Mr. Barker, who has had a large experience among them for forty years, told me that he finds them as faithful and honest servants as either the native Christians or the moslems. This statement I would by no means be understood to sanction in all its latitude; but as it is the only testimony in their favor that I heard throughout my journey, it is but fair to record it, and I will further add, that they

treated us every where with great politeness, giving us no occasion to corroborate any evil report from personal experience. They also assured us that if we would come and reside among them on their mountains, "they would carry us on their heads, and lodge us in their eyes," which is about as strong an assurance of gentle treatment as even their figurative style can convey. While I do not forget that this is the language of men who will swear that they are true moslems one minute, and in the next curse the prophet with bitterest malignity, I still entertain no doubt but that a missionary, who acts with caution and wisdom, may dwell safely among them. There is every reason also to hope that schools might be opened and every kind of missionary operations conducted without awaking much jealousy or opposition. As the experiment is about to be made, it is prudent to wait for the light which it will certainly shed upon these and all other matters connected with this strange people. Will not every friend of man, and more especially every true Christian, rejoice that a people so awfully sunk and degraded by ignorance and vice, have at length come up in remembrance before the church, and are about to enlist both her compassion and her beneficence? None can be more needy. Without any known religion, without either schools or books, intensely hated by every Christian they have seen, and trampled into the dust by their moslem lords, literally no man caring for their souls, nor even cherishing compassion for their bodies, thus poor and miserable, hated and oppressed, ignorant and vicious, they carry as strong an appeal to the ear and the heart of the church as any people on earth.

Of the Ismayeelyeh I know still less than about the Ansaireea. They are not numerous, and have in modern times left their mountain villages for the cities. Many are settled in Hamah, Homs, and some even in Damascus and Aleppo. There are, however, a few places on the mountains where they are found; but the inextinguishable animosity, that rages between them and the Ansaireea, renders it perilous to reside among them. There are several sects of Ismayeelyeh, the most noted of which is the Kuddamosy. These are the people whose obscene rites are hinted at by all travellers. One is obliged either to admit their truth or refuse assent to the universal testimony of the country.

Neither the Ismayeelyeh nor the Ansaireea have any political influence under

the present government. The Ansaireea were formerly governed by sheikhs of their own.

CYPRUS.

COMMUNICATIONS FROM MESSRS. THOMPSON AND LADD.

Girls' School—Books and Tracts distributed.

Of the state of the girls school under the care of the mission, Messrs. Thompson and Ladd, on the 1st of July, 1840, write—

The number of scholars had increased from eighteen to twenty-five before it was closed (May 22d) for the summer. The favorable time for introducing a direct religious exercise, was brought about in the course of divine providence on the 28th of January last. While examining a passage respecting the immortality of the soul, found on the cover of one of the reading books, the question was proposed, "What shall we do to save the soul?" To this each scholar brought her answer in turn on successive days. Among the many means that were proposed by them and discussed on this momentous question, prayer was thought of only by the last pupil. On its presentment, all seemed to be struck with its peculiar suitability, and the teacher had the pleasure of receiving their spontaneous and unanimous suffrage to the propriety of prayer in the school, and of kneeling before God with these immortal souls, once a day, as she was wont to do with her pupils in her native land.

The vigorous support of this first female school known in Cyprus, seems important, both on account of the good secured to the pupils and their connections, and as furnishing a model and a stimulant to the Greeks for the establishment of like institutions in other parts of the island.

The missionaries remark that the high school to which they have extended aid and encouragement is still popular and flourishing, while the Lancasterian schools are languishing.

Of the books and tracts distributed they remark—

The issues from the depository during the last half year have been 3,145 books, including 999 distributed on a tour, and exclusive of a set of reading lessons, twenty-two slates and 1,200 pencils. In this number were forty-five New Testa-

ments distributed in the cities, and sixty-five Psalms distributed in a defined district, in pursuance of a resolution to furnish all the priests and monks of Cyprus an opportunity of possessing a copy of the Psalms. Of the Repository of Useful Knowledge we circulate monthly fifty-nine numbers. The amount of sales during the last six months is fifty-two dollars. The whole number of books distributed by our mission since its commencement is 16,119. The issues from the depositories have not been uniform in different months. The demand has been principally from the readers in Scala and Larnaca, and has fluctuated very much, as in America, according to the supply of new books. But calls for books and slates and pencils from schools and from individuals in the interior have not been infrequent.

*Division of Labor in the Villages—
Intercourse with Ecclesiastics.*

What follows is from the journal of Mr. Ladd.

May 26, 1840. I started to-day from Scala in company with Mr. Thompson and Mrs. Ladd, and our Greek teacher on a tour to some of the westerly and northern parts of the island. The principal objects of this tour were to distribute the Scriptures and other books to all the readers where we went, to extend and cultivate our acquaintance with the priesthood and the people, and to give religious instruction to all whom we could find ready to listen to us. We stopped for the night at a village midway between Larnaca and Nicosia and lodged in the house of our muleteer. It is a characteristic of this people which seems very singular to an American, that they are assembled together in small villages for the most part, over the whole island; and in many cases, as in this, each village has its own peculiar employment, and most of the people are entirely ignorant of other pursuits. For example, the people in one village are all engaged in making earthen water-pots, and a few other kinds of earthen ware; in another in making butter and cheese from goats' milk; in another the coarse native wool is manufactured into thick rugs and strong bags, in which the mules, donkeys, and camels carry their burdens; and in these different employments men, women, and children all engage according to their different abilities. In other instances, the cultivation of the vine,

figs, and olives forms the chief employment of a particular village.

27. We rode to Nicosia and called on the archbishop, who, as usual, received us very hospitably, and we spent the night at his monastery. We visited his Lancasterian school, where we saw nearly a hundred scholars engaged in their lessons, and mostly supplied with books and cards from our Smyrna press. The teacher gave us a list of books which he wished us to send him for his scholars. Our books are also used in the Hellenic schools here.

29. We spent the night at Morphou, where the bishop of Cyrenia usually resides, who cordially received us into his monastery and hospitably entertained us. His episcopate includes some of the most fertile and populous parts of the island; still the only school which he has is one, consisting of seven or eight boys, taught by a monk, which we supplied with our books. He has built a fine large school-room connected with the monastery, but cannot as yet obtain the funds requisite to open the school. He has not received a para of the sum appropriated to him last year by the assembly at Nicosia, who determined on raising funds for the support of ten schools in Cyprus, as we informed you about a year ago. Indeed all the doings of that assembly on this subject appear now to have been only a mere paper transaction, which ended when the assembly dissolved, and were probably designed to subserve some political purpose.

June 1. We arrived in Solayah, a district containing above a dozen villages, situated at the foot of the Olympus in Cyprus, in a fertile valley, through which flows a stream of pure water, which comes leaping down the side of the mountain. The gardens abound with different fruit trees, the principal of which are lemon and orange. Large fair lemons lie scattered on the ground in these shady gardens like apples in autumn in a New England orchard. In these villages we found several readers, to all of whom we distributed books. The priests, among whom was our host, were very ready to receive books from us, and frequently assisted us in the distribution of them. The people also listened with attention to our reading of the Scriptures with explanatory remarks, and prayers in their own language. Oh that some native Barnabas might again rise up here, travelling from village to village throughout this island and preaching the gospel of Jesus Christ.

3. We came to Lapithos, and not finding a convenient place to lodge in the village, on account of the silk worms which at this season the people are rearing in their houses, we went to a monastery about half a mile distant, where the archimandrite of the bishop of Cyrenia resides. He received us with much hospitality and was very social while we remained with him; but did not wish to receive any books from us, and also sent away in a tone of much authority a priest of the village, whom we had seen while distributing books there, and invited to call at the monastery to receive from us a copy of the Psalms. The common priests are entirely under the control of those above them in office, who do not hesitate to command them on almost any subject at pleasure. Their office does not, like that of the monks and of the higher clergy, raise them above the necessity of laboring hard for their maintenance; and on our present tour we have almost always found them in the fields at work with other laborers. Of course, in a community where manual labor is considered appropriate only to the lower ranks of society, they command but very little respect, except when attired in their priestly garments, and engaged in performing religious services, and then the people seem almost to worship them. In the present instance the priest promptly obeyed the orders of the archimandrite, and returned home without his copy of the Psalms.

The distance of Lapithos from Larnaca and its full exposure to the hot north winds of Cyprus, which blow from the coast of Caramania, render it an unsuitable place for a missionary station.

7. Sabbath. We spent this day at a small Greek village on the southern declivity of the northern range of mountains. In the afternoon, at our invitation, the people gathered round us and listened to instruction from the word of God. Probably none of them ever before heard prayer offered in their own vernacular tongue. They appeared interested and attentive.

8. Travelling easterly about two hours, among barren clay hills at the foot of the range of mountains, we arrived at Cythera. Instead of a village, it is rather an extensive collection of houses situated at some distance from each other, in the midst of mulberry orchards, which are watered by numerous artificial streams. These waters were formerly conveyed to ancient Salamis. Here we distributed many of our books to the readers, and supplied a small school, giving to each

scholar at least one book. A priest came to us, and after reading from one of our New Testaments in the modern tongue, declared before the people that it was good and wished for the book, which I accordingly gave him.

Historical Notices of Salamis.

11. As our road led us near the site of Salamis we could not let the opportunity pass unimproved of visiting the ruins of this ancient and celebrated city, where Barnabas and Paul, sent out by the church of Antioch on the first foreign mission, commenced their zealous and then unexampled labors. This city was founded by Teucer soon after the destruction of ancient Troy, and received its name from his native country, a small island near Athens. It was for a long time the metropolis of the island and the residence of different kings who reigned over the eastern part of it. It was subjected successively to the Persians, the Egyptians, the Macedonians, and fifty-nine years before Christ came into the hands of the Romans, and finally was utterly destroyed by the Saracens, who invaded the island about A. D. 633, and was never rebuilt. The ruins are very extensive, being about three miles in circumference, consisting chiefly of pieces of granite and marble pillars, with a very few that are entire, heaps of hewn and rough stones, fragments of marble and pottery, with some foundations of buildings so thick and strong that they have remained unremoved. So completely has every edifice been demolished, that no walls of any palace or synagogue, or of any building whatever, remain to inform us of the former magnificence of that city. A few broken columns are yet standing erect; but all the more valuable pillars and blocks have been removed to ornament more modern edifices in the vicinity. A few traces only of the ancient harbor remain; and the sands blown up from the coast by the north-eastern winds have completely covered the ruins along the shore for half a mile inland, adding in no small degree to the whole scene of desolation. Some parts of the great aqueduct, which brought water to the city from Cythera, nearly thirty miles distant, are still standing, with the channel on the top in which the water ran, in a good state of preservation.

It is evident that when Paul and Barnabas and John landed in this city the Jews were quite numerous here, for "When they were at Salamis, they

preached the word of God in the synagogues of the Jews." (Acts 13: 5.) One or two incidents in the history of this city show how the people came to be so numerous here at that time, and also explain the singular fact, that while many Jews are found at present in places contiguous to Cyprus, and in other islands of the Mediterranean, none are found here. While Cyprus was in the hands of the Egyptians, one of the Ptolemies seized and sold into slavery in Egypt multitudes of the Jews, and also sent great numbers of them to this island; so that, at the period when these early messengers of the gospel arrived here, this people had undoubtedly become quite numerous and had many synagogues in Salamis; for about seventy years afterwards, in the eighteenth year of Trajan's reign, when the island had become a Roman province, the Jews had become so numerous that they made a general insurrection in the city, following the example of their countrymen in Alexandria and other places, and slew, according to some authors, more than two hundred thousand inhabitants of the island, not sparing age or sex, and nearly destroyed the city. Eusebius, in one of his epistles, thus refers to this event, "The Jews having put to death the Greeks in Cyprus, overthrew the city." They were afterwards severely punished for these barbarities both by Trajan and by Adrian his successor, who slew great multitudes of them both in Judea and in Cyprus, and from the latter, on account of the great slaughter in the insurrection, all Jews were banished and forever excluded by a statute of the empire, which condemned to death without trial every Jew who set his foot in Cyprus. Though this law is no longer in force, yet the influence of it remains, and to this day no Jews are found on the island.

13. We arrived home in Scala grateful to our heavenly Father for the safety which he had afforded us by the way and the opportunities which we had enjoyed of laboring among the people. We were absent just eighteen days, extended our acquaintance, and had much intercourse with the monks, priests, and people, both in places where we had been before and where we had not been. We enjoyed the opportunity of declaring the truths of the gospel in the hearing of many who had never heard the gospel from their own spiritual guides, and distributed 999 copies of tracts, school books, portions of the Scriptures, and many copies of the Psalms and New Testament in modern Greek. May the

Lord bless these feeble endeavors to diffuse the knowledge of his word amongst this people. Such tours as this must always be very important in carrying forward missionary operations in a population like this, which, instead of being collected in large masses, is spread out over an extensive surface.

Greece.

LETTER FROM MR. BENJAMIN, DATED AT
ATHENS, 24TH AUGUST, 1840.

Political Events--Translating and Printing--Education Society.

THE society mentioned in the first paragraph was an association organized among that portion of the Greeks most attached to the forms and ecclesiastical usages of the Greek church, and of course not much inclined to favor toleration in religious matters. They were also supposed to take little interest in the general diffusion of knowledge among the people, and to entertain designs unfriendly to the present government.

In Greece we can say that during the present year there have been some important changes. The king's eyes have been somewhat opened by the discovery of the Philorthodox Society, and especially a few weeks since, when he saw the influence of the society to be so great that the leaders were acquitted at his courts. The moment he heard of this proceeding he turned his state's attorney out of office, and banished from the kingdom, by royal decree, Capo d'Istria, the civil head of the society, and Niketos, the military head, is exiled to Egina, and is there awaiting a military trial. More recently the king has taken a decisive step in changing most of the members of the synod. You, of course, heard at the time of the removal of Glarakis, the minister of the interior. The Russian secretary of legation at this court was recalled in the winter, and the salary of the ambassador withheld. The ambassador (count Catacazi) has this week received the order for his recall. This is in consequence of their connection with the philorthodox affair.

Mr. King, I believe, has written you respecting the late work of Pharmakides, the great champion of civil and religious liberty in Greece. This work he calls his "Defence," and in it he has treated patriarchs, bishops, and synods with little ceremony, and his book cannot but pro-

duce an immense impression. A second edition is just issuing from the press. The work is written with great ability, and must carry conviction to many minds, and I can only regret that the author does not always shew a truly christian spirit. He surely ought to be a frequent subject of our prayers, that God may sanctify his powers, and make him altogether a consistent, faithful, and disinterested advocate of the truth.

I am at present engaged in printing the Youth's Book of Natural Theology; and the History of Josiah, the Child's Book on Repentance, Child's Book on the Soul, Part II, which I translated two years since, and Gurney on the Sabbath, are all about ready to go to press. I have just printed a little book translated by Mrs. Benjamin, called Scripture Stories. Wilberforce's Practical View is in process of translation. I find it to be no light work to prepare books as they ought to be prepared in the Greek language. The principal difficulties are, (1.) That the Greek language is undergoing great changes and improvements. (2.) The well educated Greeks have a pride and extreme sensitiveness in regard to their language. (3.) Our books are criticised with a particular sharpness. (4.) It is very difficult to find translators who are accurate and consistent in their style, and honest in their translations.

To-day, in correcting a proof-sheet I found that a corrector of the translation had taken an opportunity to introduce a political sentiment favorable to his party. Every thing must, of course, go through my hands last.

On the 8th of September, Mr. Benjamin writes—

I do not remember whether I have ever mentioned to you in particular terms the institution in Athens called the Philekpaideutike Etairia, Education Society. This society is composed of the literary men of Greece, and the principal men of Athens have shown a noble spirit of generosity and enthusiasm in establishing and supporting it. It was at first unhappy in its choice of officers, but at present it is under the management of men of truly liberal and enlightened views. Mr. Perdicaris, consul of the United States, is one of its most active and esteemed officers. The society has an excellent boarding and day school for girls, for which establishment it has resolved to procure an English lady as superintendent, and our worthy friend, Mrs. Leevess, now in England, has been

authorised to procure a person for this office. Several professors of the university and gymnasium give gratuitous lessons in this school, which secures to it the best instruction in the higher branches of education, and affords at the same time an example which cannot be found among men of their rank, I venture to say, in any other nation.

A primary object of this society is to provide a juvenile literature. In the attainment of this object it has been pleased to recognize your missionaries as fellow laborers, and besides formally approving and giving its name to the title-page of some of our publications, it has done me the honor to appoint me a corresponding member. Having presented to the society for the use of its school, a few copies of the little book translated by Mrs. Benjamin, I have received to-day from the committee a note, approving of the book and expressing very kind and grateful sentiments towards myself, as a member benevolently and zealously co-operating for the accomplishment of the useful designs of the society.

It will not be supposed, I trust, that I mention these facts with any other intention than to make known a most important and pleasing expression of public sentiment in regard to my department of christian effort among this interesting people. From no other quarter have I ever received such valued testimonials to the worth of our publications, and at no time have I been so much encouraged to continue them. You are aware that these books are strictly religious books, all of them publications of the American Tract Society, and printed with its appropriations to our mission. I cannot but hope for great good from such books published and circulated under auspices so very favorable. May the blessing of the Holy Spirit accompany them, and many young hearts be led by them to choose that good part which shall not be taken from them.

Mr. Perdicaris is ever our cordial friend, and efficient supporter, and we owe him much for having on all occasions used his influence to remove misapprehensions from the minds of his countrymen in regard to our characters, and the objects of our mission. It is of great value to us to have so true a personal friend in one so certainly in the confidence of the Greeks.

Allow me to add in reference to a topic of the preceding pages, that I think it is due to the Greeks that the American public should know that they (the Greeks) are doing something themselves for the

promotion of female education, and that some statements presented to American readers by a christian press are the farthest possible from the truth.

LETTER FROM MR. LEYBURN, DATED AT AREOPOLIS, 31ST AUG. 1840.

Lancasterian, High, and Female Schools.

Of the progress of the mission schools at Areopolis, and the friendly feelings with which the missionaries and their operations generally are regarded by the people of the district of Laconia, Mr. Leyburn remarks—

We feel that we really are steadily on the advance. We know that we are not either retrograding or stationary; we are therefore inspired with some degree, at least, of encouragement and hope.

In former communications you have been made acquainted with the establishment of our Lancasterian school, in the Virginia school-house, under the immediate instruction of a young Greek well qualified for his station. This school was, in the course of a few weeks, so much thronged with scholars, that we were obliged to reject many importunate applications for admission. Parents in some instances would not be satisfied until they had reconnoitered the whole school seeking in vain a seat for their boys.

But from a variety of reasons, such as the ignorance and stupidity of parents, the need occasionally of the services of their children, and incorrect estimates of their attainments, together with the waywardness, in many instances, of the unbridled youth themselves, preferring the excitement of play or the quiet of idleness to the effort of study, the school did not continue crowded for many months. The whole number which has enjoyed the benefits of the school since its institution has been 336. The average attendance, however, has been only about 100. We are happy to say that, although much moral and religious instruction is given in the school, and efforts have been made, through some newspapers and by other means, to prejudice the minds of the people against us, in consequence of our protestant sentiments, yet we know not that a single individual has been kept from the school by superstitious fears or on account of religious principles. In view of future efforts this fact furnishes us with a well grounded hope for success.

The scholars are for the most part making a pleasing advancement in their

studies, much to the gratification of their parents and friends, and of the officers of the government stationed in this eparchy, who, we are happy to say, take a deep interest in witnessing the intellectual and moral improvement of these untutored Maniotes. The highest military officer in this district remarked, not long since, that if the Maniotes canonised any more saints, they ought by all means to canonise us, since we were greater benefactors to them than a multitude of those who already belonged to their calendar. And the governor has more than once told us that if the people here do not adequately appreciate our labors, the true friends of the nation elsewhere do, and thank us for them.

We have established another school of a higher order for the purpose of carrying forward in more elevated branches of knowledge such youth as have passed through the Lancasterian school described above. We call this our Hellenic school, since high schools are generally thus denominated in Greece, in consequence of the fact that ancient Greek exclusively has been taught in them. We have succeeded in procuring a teacher for this school in many respects exactly what we would have him to be. When quite a young man he studied for some time in a school at Athens, under the direction of Mr. King. Some years afterwards, being selected by the government of Greece, with a number of others, to be educated in Germany, he proceeded to the university of Leipsic, where he remained some years in highly favorable circumstances for mental cultivation and moral improvement. During the last year he returned to Greece, and there being no situation provided for him in any of the government schools, he accepted of a proposal to give instruction, under our direction, in this place. Having been educated in protestant Germany, we expected to find him liberal, and have not been disappointed. He goes as far as he perhaps ought to do, in the public condemnation of the superstitions of his countrymen.

Our high school consists of thirty-two scholars, divided into three classes. The studies, besides the continuation of arithmetic, geography, and history, commenced in the lower school, are the Latin and Greek languages, sacred history, and vocal music. Dr. G. has also taught geometry and delivered a lecture once a week (written by us and translated by him) on moral and religious subjects. Some of them partake much of the nature of sermons. On the Sabbath the original text

of the New Testament is well expounded by the teacher, Mr. Joannides, (or Johnson,) the scholars using the diglott New Testament, viz. the ancient and modern Greek in parallel columns. The school is opened and closed regularly by singing a short hymn, and the offering up of a brief prayer by one of the most advanced scholars. The governor's nephew, a youth of sixteen or seventeen years of age, most commonly performs this duty, while the most profound attention is observed by all the rest. Some of the citizens of the town attend frequently the Sabbath exercises. As many as twenty-five or thirty individuals have been present at the same time, of the priests as well as of the laity. Their attendance, however, has been chiefly, we suppose, from motives of a vain curiosity; but as the gospel, when preached from strife and contention, might be effectual towards the salvation of the soul, according to an inspired apostle, so also we delight to conclude that it may be attended with a blessing when heard only from an idle curiosity. We have been so much pleased with the use which our Hellenic teacher has made of Barnes, on the gospels, that we have determined to make Dr. G. devote the most of the time that he may yet stay with us, to the translation of that invaluable commentary, for the assistance of all the teachers we may have.

We spend the whole of every Saturday forenoon in the examination of all the classes in both schools, on the studies of the previous week. By this exercise, in which we take the whole direction upon ourselves, and by daily personal attendance, we are striving to bring our schools to as much perfection as possible. Hitherto, however, we have not given any instruction regularly ourselves, except in the science of music; but it is our design, during the next session, to introduce at least the English language as a study under our own personal direction. We shall rejoice also when the funds of the Board shall enable us to engage still farther in such efforts, by putting into our hands suitable apparatus for the conducting of scientific experiments, as it will greatly extend the sphere of our influence and usefulness. To convince this people, for instance, that the thunder-bolts of heaven are not made of iron, but of a subtle fluid called electricity, will be to convince them of something which they do most firmly disbelieve; and thus by overthrowing their erroneous faith on this point, you teach them that

they may be in error in regard to other matters far more important. You teach them at least that they should prove all things and hold fast that only which is proved to be good. We have as yet nothing in the shape of philosophical apparatus, besides a terrestrial globe and an orrery adapted to the use of an infant school.

We should most gladly have instituted long since a female school also, but the impossibility of obtaining a suitable instructress, after repeated efforts to do so, has prevented us hitherto. We have reason to believe that a numerous school might be collected in a short time from among the interesting little girls who throng the streets. It is true that some prejudice exists here, as well as in most places of the east, against female education, but we confidently believe that this would in a short time give place to the most ardent desires for the improvement of the sex. At present we know of not more than two or three females in all this district who are able to read. You have been informed that a lady of some distinction in Athens, but of foreign origin, has contributed fifty dollars to our station for the benefit of the females, yet we have been unable to appropriate it. Our friends at Athens, however, have now encouraged us to hope that a suitable teacher may be obtained, and that in the course of a few weeks this school, which is so urgently demanded, may be in successful operation. May the Lord grant that this our expectation and this our earnest hope may not be disappointed. We shall be under the necessity, however, of dismissing our kind helper and physician to obtain the necessary means for the accomplishment of our object.

Although a great comfort to us, yet he is not so directly engaged in missionary labor as a female teacher would be, who would devote all her time and powers to the unspeakably important work of enlightening a community of interesting females, who are sunk in the lowest depths of ignorance. We shall not hesitate to do so, although we know not how soon our course may be attended by the deepest anxiety. It is doubtless better that our bodies should be exposed to danger by the putting away of their physician, than that the multitude of precious spirits about us should be denied the visits of the physician of souls.

Books and Tracts—Progress of Inquiry and Discussion.

As to the distribution of books and tracts we have done comparatively little, not, however, because we could not have found persons enough to receive the multitude of books in our depot, but because we have felt that, for the present, almost enough of books have been put into the hands of the people here. A book is of use only to the individual who reads it with an understanding mind; but in this vicinity only a few are intelligent readers, besides the youth of our schools, whom we keep well supplied, having a circulating library for their use, and still fewer are disposed to read. The Greeks must have something new or they cannot be excited to read and think. Our books are christian books, and teach therefore only what the people fancy they already know, and know far better than any "Luthero-Calvinist."

We are happy to say that there is one view of the book-distributing department of our labors which encourages us. We think we see the day dawning when inquiry shall be awake in all Greece on this same subject of religion and "the faith" about which all imagine themselves to be so well informed already. Some little controversy has sprung up among the more enlightened ecclesiastics on matters of vital importance to the christian system. The translation of the Scriptures into the spoken language of the people, the diligent study of them by all classes in the community, their being regarded as the only rule of faith, the necessity of an enlightened and pious clergy, and the regular preaching of the word, with some other subjects of a kindred nature, have been ably defended by men whom we might justly compare, in some important respects, at least, with the most distinguished reformers of the sixteenth century. It is true the controversy has at present more of a political than a religious aspect; but from whatever motives these glorious doctrines may be spread before the minds of the nation, we rejoice to see them there so well unfolded and coming from the source they do. We confidently believe that the inquiry which has thus been started will not stop in view of political objects but will advance unto the higher and infinitely more important field of religious faith and practice. If this should be the case, then the Bible shall become a new book. It will teach wondrous news to the wonder-seeking Greek, and all our little tracts and other publications will

come in opportunely to the aid of those who will feed their inquiring souls on the word of life. The thousands therefore of those little messages of mercy, which we now lament to see neglected and despised, may be intended by a merciful Providence to serve ere long a glorious purpose.

The government of this nation is becoming more liberal and enlightened. The efforts of a despotic synod have been frowned upon by the more intelligent of the nation, and it has been found too late in the day to stop the progress of political and religious freedom among Greeks. We have the happiness to state, therefore, that we have never been more encouraged in view of the state of our mission, and especially in view of the state of this nation, than at present. Oh that some few, at least, among the thousands of praying Christians in our beloved land might be excited to importunate, agonizing prayer in behalf of us and of this rising people.

Nestorians.

JOURNAL OF DOCT. GRANT AMONG THE INDEPENDENT NESTORIANS.

IN the annual survey of the missions, page 6 of the number for January, a brief account is given of the object of Doct. Grant's visit to the Independent Nestorians among the Koordish mountains, and of his researches there. Of his journeyings before reaching Diarbekir, as well as of his stay there and at Mardin some account was given at pp. 126—30 of the last volume. The journal of Mr. Homes, of the mission at Constantinople, who was appointed to accompany Doct. Grant in researches in Mesopotamia, was inserted at pp. 432—7 and 469—70 of the last volume. After arriving at Diarbekir and Mardin and finding that, owing to the disturbed state of the country, and to the fact that no Nestorians now resided on the west of the Koordish mountains, their object in visiting Mesopotamia could not be accomplished, Doct. G. and Mr. H. separated, the latter returning to Constantinople, and the former proceeding by way of Mosul to the territory of the mountain Nestorians. Of his two visits to them brief notices were inserted in the last volume of this work at pp. 187, 218, 305, and 431.

The journal given in the following pages furnishes a more full account of Doct. Grant's intercourse with this interesting and secluded people. It commences with the time when he parted from Mr. Homes at Mardin, and proceeded towards Mosul on the river Tigris, on his way to the mountains of Koordistan.

Mardin to Mosul—Ruins of Nineveh.

Within the ruinous walls of an ancient christian church, which stands alone in a mountain ravine on the verge of the great plain of Mesopotamia, and overlooked by the impregnable fortress of Mardin, I exchanged the parting embrace with my brother and companion in tribulation, the Rev. Mr. Homes, with whom I had spent more than two months of anxious repose, and shared the most imminent peril of life. On account of the general anarchy which reigned around us, we had travelled together scarcely two days; but I had learned, when prostrated on a bed of sickness and surrounded by men of violence and blood, how to prize the company of a christian friend, and it was not without a mutual struggle that we yielded to the convictions of duty and tore away from each other's society to pursue, in opposite directions, the long and arduous journeys that lay before us. But while the voice of Providence called him to return to his station in the metropolis of Turkey, to me it seemed to cry, Onward.

The hope of obtaining access to these mountain tribes from this quarter was among the first motives to the undertaking in which I had embarked, and I resolved to spare no effort to effect this important object: for while no one dared to advise the undertaking, lest I should fall a victim to the sanguinary character of the surrounding Koords, every friend of the mission was most desirous to see it accomplished.

It was also important that more should be known of the city of Mosul and the adjacent country, and I resolved to proceed thither, with the hope that I should obtain more light on the question of entering the mountains from that point, intending, if I finally failed in my efforts to reach the field to which my anxious attention had been so long directed, to turn my steps by a more southern route towards my former abode on the plains of Persia.

To secure our efforts and make other preliminary arrangements for my journey, I returned to the gates of Mardin whence Mr. H. and myself had been led out, as if by Mercy's angel, to escape sharing in the tragic scene enacted in the court of the public palace a week before. The bustle of the streets was dying away as evening drew on, and so changed was my aspect, in the oriental robes and turban I had assumed, that I passed on without recognition and remained in quiet tranquility two days within the

walls of the town so recently the scene of anarchy and misrule. But the storm had spent itself in its own violence, and while I was there the surrounding mountains reverberated the roar of artillery, which announced from the walls of the lofty castle that the town had been placed under the vigorous government of Mohammed Pasha of Mosul. This extension of his rule added not a little to the safety of my route over the vast plain of Mesopotamia; and after a journey of nearly two hundred miles, I found myself securely lodged within the walls of Mosul, on the morning of the 20th of September, 1839. As my journal up to the time of my departure from that city was left there with most of my effects for safe keeping, I cannot now lead the reader through the exciting scenes and romantic incidents which beset my path through this home of the ancient patriarchs. The spirit-stirring sketches of Sarah, Rebecca, and Rachel, portrayed in such lovely simplicity by the inspired historian, were held up in living characters in the person of the young shepherdess watering her father's flocks at the well of Mesopotamia, or carrying her replenished pitcher at the close of day, and in the black tents of the wandering Arab, so proverbially changeless in his habits. I seemed to be carried back four thousand years on the wings of time, to hold converse with the father of the faithful, while leading the same pastoral life.

On the morning of the 7th of October I bade adieu to Mosul with its thirty thousand inmates, on my way towards the unexplored mountains of central Koordistan, accompanied by two Nestorians of Persia, a Koordish muleteer, and a Turkish *cavass* (police officer) from the pasha.

At the gate of the city my passport was demanded and examined, a formality of recent date in Turkey and quite unknown in Persia. We came at once upon the Tigris, from which the city is supplied with water, conveyed in leathern sacks upon horses and mules, or in pitchers upon the shoulders of the poor. The bridge of boats was thronged with a motley crowd of Koords, Arabs, Turks, Christians, and Jews, clad in their various and grotesque costumes and in their confused jargon of dissonant voices, bearing unequivocal testimony to the curse of Babel. Their camels, mules, horses, bullocks, and donkeys were laden with the various produce of the country, with which the markets are crowded at an early hour in the morning, especially

at this season of the year, when grain, fruits, melons, and vegetables are cheap and abundant. Some of the loads had fallen upon the bridge, increasing the confusion which already threatened to precipitate man and beast into the deep and rapid current of the Tigris, which is now about 150 yards wide at this place, though much broader at high water. The orientals are agreed that this and the Euphrates are two of the rivers which watered the paradise of Eden, and the original name, Hiddekel, is preserved by the Christians and Jews; but the other two rivers they are unable to identify, and their notions of the situation of that primitive cradle of our race are altogether confused or visionary. But while the blissful bowers of Eden are no more, the fruits of the fall every where abound and fill the fair portions of the earth with tears and blood.

The passage of the Tigris transferred me from Mesopotamia into Assyria, and I stood upon the ruins of Nineveh, "that great city," where the prophet Jonah proclaimed the dread message of Jehovah to so many repenting thousands, whose deep humiliation averted for a time the impending ruin. But when her proud monarchs had scourged idolatrous Israel and carried the ten tribes into captivity, and raised their hands against Judah and the holy city, the inspired strains of the eloquent Nahum, clothed in terrible sublimity as they are, met their full accomplishment in the utter desolation of one of the largest cities on which the sun ever shone. "Nineveh is laid waste! who will bemoan her? She is empty and void and waste; her nobles dwell in the dust; her people are scattered upon the mountains and no man gathereth them." Where her gorgeous palaces once resounded to the strains of music and the shouts of revelry, a few black tents of the wandering Arab and Turkoman are now scattered among the shapeless mounds of earth and rubbish—the ruins of the city—as if in mockery of her departed glory; while their tenants were engaged in the fitting employment of weaving "sackcloth of hair," as if for the mourning attire of the world's great emporium, whose "merchants" were "multiplied above the stars of heaven." The largest mound, from which very ancient relics and inscriptions are dug, is now crowned with the Moslem village of Nebbi Yunas, or the prophet Jonah, where his remains are said to be interred, and over which has been reared, as his mausoleum, a temple of Islam.

Historical Notices of the Yezidees.

Soon after leaving the ruins of Nineveh we came in sight of two villages of the Yezidees, the reputed worshippers of the devil. Large and luxuriant olive groves, with their rich green foliage and fruit just ripening in an autumnal sun, imparted such a cheerful aspect to the scene as soon dispelled whatever of pensive melancholy had gathered around me while treading upon the dust of departed greatness. Several white sepulchres of Yezidee sheikhs attracted attention as I approached the villages. They were in the form of fluted cones or pyramids, standing upon quadrangular bases, and rising to the height of some twenty feet or more. We became the guests of one of the chief Yezidees of Baasheka, whose dwelling, like others in the place, was a rude stone structure with a flat terrace roof. Coarse felt carpets were spread for our seats in the open court, and a formal welcome was given us, but it was evidently not a very cordial one. My Turkish cavass understood the reason, and at once removed it. Our host had mistaken me for a Mohammedan, towards whom they cherish a settled aversion. As soon as I was introduced to him as a Christian, and he had satisfied himself that this was my true character, the whole deportment of our host was changed. He at once gave me a new and cordial welcome, and set about supplying our wants with new alacrity. He seemed to feel that he had exchanged a moslem foe for a christian friend, and I became quite satisfied of the truth of what I had often heard, that the Yezidees are friendly towards the professors of Christianity. They are said to cherish a high regard for the christian religion, of which they clearly have some corrupt remains. They practise the rite of baptism, make the sign of the cross, so emblematical of Christianity in the east, put off their shoes and kiss the threshold when they enter a christian church, and it is said that they often speak of wine as the blood of Christ, hold the cup with both hands, after the sacramental manner of the east, when drinking it, and if a drop chance to fall on the ground they gather it up with religious care.

They believe in one supreme God, and, in some sense at least, in Christ as a savior. They have also a remnant of Sabianism or the religion of the ancient fire-worshippers. They bow in adoration before the rising sun and kiss his

first rays when they strike on a wall or other object near them; and they will not blow out a candle with their breath or spit in the fire, lest they should defile that sacred element.

Circumcision and the passover, or a sacrificial festival allied to the passover in time and circumstance, seem also to identify them with the Jews; and altogether they certainly present a most singular chapter in the history of man.

Their system of faith has points of strong resemblance to the ancient Manichean heresy; and it may be that they are a remnant of that heretical sect. This idea derives support from the fact that they seem to have originated in the region where Manes first labored and propagated his tenets with the greatest success; and from the coincidence of the name of their reputed founder or most revered teacher, Adde, with an active disciple of Manes of the same name and place of abode. If Adde of the Yezidees and of the Manicheans was one and the same, the circumstance at once reconciles their remains of christian forms and sentiments with the testimony of the Syrian and Nestorian Christians around them to their christian origin, and throws important light upon the early history of this remarkable people. Their christian attachments, if not their origin, should at least plead strongly to enlist the sympathies of Christians in their behalf, while it holds out cheering encouragement for us to labor for their good.

That they are really the worshippers of the devil can only be true, if at all, in a modified sense; though it is true that they pay him so much deference as to refuse to speak of him disrespectfully, (perhaps for fear of his vengeance;) and instead of pronouncing his name, they call him the "lord of the evening," or "prince of darkness." Some of them say that Satan was a fallen angel with whom God was angry, but he will at some future day be restored to favor; and there is no reason why they should treat him with disrespect. It may be found that their notions are derived from the Ahri-man of the ancient magi, and the secondary or evil deity of the Manicheans, which was evidently engrafted on the oriental philosophy. Some of the ancient Nestorian writers speak of them as of Hebrew descent, a question which I may examine more at length in another place.

The Christians of Mesopotamia report that the Yezidees make votive offerings to the devil by throwing money and jewels into a certain deep pit in the

mountains of Sinjar, where a large portion of them reside; and it is said that when that district, which has long been independent, was subjugated by the Turks, the pasha compelled the Yezidee priest to disclose the place, and then plundered it of a large treasure, the offerings of centuries. The Yezidees here call themselves Daseni, probably from the ancient name of the district, Dasenarcis, a christian bishopric in early times; and their chief place of concourse, the religious temple of the Yezidees, is said to have once been a christian church or convent. The late Mr. Rich speaks of the Yezidees as "lively, brave, hospitable, and good humored," and adds that, "under the British government much might be made of them." Can nothing be made of them under the gospel? and will not the effort be made? Mosul is a central position from which to approach them, and they may well form an important object of attention for a mission in that city. The Nestorians claim them as a branch of their church; and there are other reasons why they might well be included in our labors for the improvement of that people. Many of the Nestorians speak the Koordish language, which is spoken by the Yezidees, and they would prove most important and valuable coadjutors in our labors for their conversion, while, at the same time, an opportunity would at once be afforded for the development of the missionary zeal which once so greatly animated the Nestorian church, and which we aim and expect, by the blessing of God, speedily to revive.

The precise number of the Yezidees it is difficult to estimate, so little is known of them; but it is probable that we must reckon them by tens of thousands, instead of the larger computations which have been made by some travelers who have received their information merely from report. Still they are sufficiently numerous to form an important object of attention to the christian church; and I trust, as we learn more about them, sympathy, prayer, and effort will be enlisted in their behalf. It will be a scene of no ordinary interest when the voice of prayer and praise to God shall ascend from hearts now devoted to the service of the prince of darkness—"the worshippers of the devil!" May that day be hastened on.

Continuing in a northeast course, in two hours we came in sight of the ancient convent of Mar Matte, (St. Matthew,) which is said to have stood about fifteen hundred years. It occupies a

bold position on the steep rocky acclivity of a mountain, which I ascended on a mule, after receiving a charge to hold fast to his mane to keep from falling backwards in the steep zigzag ascent. It has been deserted in consequence of the ravages of the Ravendoose Koords, who over-run this region six or seven years ago, committing sad havoc among the poor Yezidees in particular. A cool fountain in a cave, which is shaded by a pretty arbor and the overhanging rock, invited to repose, but I had not time to admire its beauties; and after surveying the extended and charming prospect, I hastened to the little village of Meirik, where my companions were waiting for me to partake of the plain collation of melons, etc., which the poor Yezidees of the place had prepared.

We then hastened on through an opening in the hills, and just at dusk reached another village of the Yezidees called Mohammed-Rasshan, where we stopped for the night. Our ride was enlivened by the sight of small herds of antelopes, which skipped fleetly over the hills or gratified their curiosity by gazing at us at a safe distance from our path. We also met a number of Koords, who gave me the friendly salutation (which a Turk accords to the true believers alone) of "Peace be with you."

Two monuments of the description of those I have mentioned, but of a much larger size, were very conspicuous objects near the village; but fatigue and the lateness of the hour prevented me from making a particular examination of them. The accommodations which the village afforded were of the poorest kind, and to avoid the vermin of the houses we spread our carpets in the open street, and after a social chat and a mess of pottage, made of sour buttermilk and herbs boiled together, I lay down under the broad canopy of heaven committing myself to the ever watchful care of heaven's great Architect.

Bumadus and Arbela—Akra and its Pasha.

October 8, 1839. My slumbers were disturbed by slight showers of rain which fell in the night, which proved a fortunate circumstance, as I was thus awaked just in time to hear the neighing of my horse and secure him as he was moving off under very suspicious circumstances, his halter having been loosened, probably by robbers who fled on the outcry and pursuit which was made.

At dawn of day we mounted and soon entered upon an extensive and very level plain watered by the Gomela and Hazir, or Chaser rivers, which we soon after forded a few miles above their junction. Geographers are agreed that the latter is the Bumadus upon which the famous and decisive battle was fought between the legions of Darius and Alexander; and the extent and situation of this plain, with its relative distance from Arbela, whither the Macedonian army pursued the vanquished monarch of Persia, and which gave name to the battle, seem to denote this as the probable theatre of that memorable scene of blood and carnage. Such was the opinion of my friend, colonel Sheil, who skirted its northern bounds in his late tour in Koordistan; and the opinion receives support from the use of a significant name for a district which must have been situated in about this position, by the ancient Syrian writers, who denominate the district Beth Garmæ, or the "Place of Bones"—doubtless from the bleaching skeletons of the three hundred thousand slaughtered Persians who were left on the field. What a fitting monument to the memory of the world's great conqueror, "Place of Bones!"

Beth Garmæ appears to have once contained a large population of Nestorian Christians, as it is mentioned by Amrus and Elias of Damascus, in connection with Adiabene and other contiguous places, as one of seven metropolitan bishoprics whose prelates elected and ordained the patriarch.† The Nestorians are now reduced to a few scattered villages on the northern border of the district, and this fertile plain is still devoted to the ravages of war. Within the last six years the Koords of Ravendoose and of Amadiëh have successively swept over it, and the present year the finishing stroke in its desolation has been given by the Turkish army under the pashas of Mosul and Bagdad.

The ill-fated inhabitants sought shelter in the adjacent mountains during each successive storm; and when I passed a miserable remnant of them had just returned to repair their dilapidated dwellings and prepare for approaching winter. In answer to our inquiries for food, some of them said they had not bread to eat themselves, and begged us to supply their necessities. In other villages a scanty remnant of their harvest had been gathered in, and the straw, which is cut

‡ Assem Bibliothek Orient, vol. 2, p. 177.

† Bib. Orient, vol. 2, p. 458—9.

up fine by the threshing instruments having great iron teeth, was piled in heaps and covered over with earth like the small conical coal-pits in America, to preserve it from the storms. Near the border of the plain some of the largest cotton I have seen in the East was still standing, to testify to the exuberant fertility of the soil: but it is sown so densely that it cannot attain the size of the cotton in our southern states.

About three, P. M., we approached the romantic little town of Akra, embosomed in gardens and fruit orchards, which for beauty, variety, and fertility are unrivalled even in the East. For a mile before reaching the town our path was embowered in arbors of pomegranates blending their golden and crimson hues, contrasted with the rich green olive and the more luscious but humble fig, and interspersed with the peach, apricot, plumb, and cherry; while the unpretending blackberry lined our avenue and held out its fruit for me to gather while seated upon my saddle. It was the first fruit of the kind I had seen since leaving the shores of my native land, and it was welcomed as a friend of my childish days, bringing with it tender recollections of "home, sweet home!"

This delightful rural scenery is strikingly contrasted with the bold and bare rocks of the main range of the Koordish mountains, that rise abruptly from the foot of the town, which is overlooked by the now ruined castle perched upon one of the nearest and most precipitous cliffs, once their "rock of defence." The castle has just been demolished by the Turks, who carried the rebellious chief a prisoner to Bagdad, and placed another Koord of the same ancient family over the district of Amadiéh. To visit this chief and secure his protection while in his territory was the occasion of my visit to Akra, which is about two days' ride farther than the direct route from Mosul to Amadiéh by the way of Elkosh or Dehook. But I had no reason to regret the additional distance of my present route.

The pasha welcomed me with all the politeness of the most polished oriental, or I should rather say Persian, for he had nothing of the stiff hauteur of the Turk. He rose from his carpet as I entered his tent, and gave me a seat by his side. But scarcely had the first compliments been exchanged, when he held out his hand for me to feel his pulse, saying that he had been long ill and he regarded my visit as a special favor from God; at the same time tendering me a pressing invi-

tation to remain with him some days. As he spoke Turkish and Persian, as well as his native Koordish, fluently, I found no difficulty for the want of a medium of communication, and we conversed freely upon a variety of topics. But when at length he spoke of the fallen fortunes of his family, which claims descent from the Abbaside caliphs of Bagdad, and till recently, as he affirmed, has held independent sway over no less than twelve hundred villages in these mountains, I could not but regard the topic as one of great delicacy, especially as what we should say might be carried by the birds of the air to the now dominant authorities, where nothing but evil could be the result. I therefore evaded a direct reply, and changed the conversation by deserved encomiums upon the charms of the scenery by which we were surrounded—for this chief was spending the early part of autumn in his tents amid the enchanting gardens I have mentioned, while two beautiful rivulets murmured through the vales on either side. Just then a fine little son of the chief, scarcely eight years of age, came in with a smiling face, bearing in his hand a large pomegranate through which he had sent a bullet, while it served for a mark in the use of his rifle. A suitable present was immediately ordered for the young marksman by the chief, who appeared much delighted with this proof of his son's proficiency in the most essential element of a Koord's education. To handle skilfully the instruments of death and bound fearlessly over the roughest ground on their fiery steeds are the highest accomplishments with these bold mountaineers: but some knowledge of letters is also acquired by the men of rank, and there are instances of females learning to read the Koran. Indeed there is often manifested by the Koords an inquisitiveness for general information that indicates a disposition for improvement truly encouraging; and they may yet prove a most hopeful class for missionary enterprise. By their Turkish neighbors they are often called by an appellation which signifies "half Mohammedan," as if it was believed that their attachments to their religion was much weaker than that of the Turks.

Before I took leave of the chief he gave to the cavass from Mosul a receipt for my safe delivery into his hands with just the same formality as though I had been a bale of goods, and he would be held just as accountable for my safety while in the bounds of his jurisdiction, as he is immediately responsible to the

pasha of Mosul. He then ordered a young Koord in attendance to be ready to accompany me on my departure.

I remained two nights in Akra, and by invitation spent the second evening with the local Turkish governor from Mosul, who had indulged so freely in brandy to counteract the deleterious effects of the bad water, as he alleged, that he was fast verging upon delirium tremens. To calm his perturbed spirits he had called together about twenty of the chief citizens, while a skilful musician had taken the place of David before Saul to dispel the evil spirit by the soft soothing strains of the harp. It was an instrument of seventy-two strings, (or wires,) of which sixty-four were remaining, and the music was altogether sonorous and agreeable.

Akra was once the seat of one of the numerous schools of the Nestorians, but the only remains of this sect are to be found scattered through some twenty or more villages in the district, some of which I afterwards visited. Those in the town have become Chaldeans, (i. e. papists,) and they and the Jacobite Syrians have each a church excavated from the rocks of the mountain. They scarcely number thirty households living in the place, and one of their priests told me that he was quite dependent on his own exertions for his subsistence. The whole population may amount to 2,000 souls. The Chaldeans are more numerous than the Nestorians in the district. Just over the mountains, Zebarri, are a few Nestorian villages, subject to the Koords. On the other side of the river Zab, which is some ten or twelve miles to the east, there are some Chaldean and Nestorian Christians, subject to the bey of Ravendoose. But it is impossible to gain accurate statistical information without remaining some time with the people in such a country.

Arrival at Amadiéh—Notices of the Place and the Population.

October 10. Before entering the difficult mountains I had now to traverse, I sold my best horse, and mounted on a hardy mule which I had hired, I set off at sunrise, and for ten or twelve miles pursued a westerly course along the foot of the main range of mountains, and then entered a pass to the north, which brought me to the river Hazir, which I followed to near its source, a few miles west of the fortress of Amadiéh, where I arrived on the third day from Akra. The road through Zebarri is more direct, but it is also more difficult, and the

Koords were not in the most peaceful mood.

On the first day from Akra I passed three or four Nestorian villages, the largest of which had a population of nearly one thousand souls; also a village inhabited by Jews speaking the Nestorian language, and at night we lodged in a Koordish village where the people had a blood-feud with another village through which we passed and which lay in sight. Three men had been killed from one of the villages, and only two from the other, and now the former were trying to make up the balance by deliberately murdering their neighbors, and thus the quarrel would be finally settled. Our road was rough and our fare coarse, but we had occasion for gratitude that we were kept in safety.

Amadiéh is pleasantly situated in an extensive opening or undulating plain between the mountains, and the district is fertile in grain and fruit. The wheat is good and abundant, and the grapes are among the finest I have seen. The raisins made from them are an article of export, and are celebrated as the best brought into Persia; but the climate is deemed insalubrious, and successive wars have made sad havoc among the unfortunate population, who greatly need a good and stable government. The town, or more properly the fortress of Amadiéh, is situated on the level summit of a nearly precipitous mountain or mass of rock, which rises, as I judged, nearly a thousand feet above the plain, and being entirely insulated and distant from the surrounding mountains, it is regarded as quite impregnable. I ascended by a circuitous and difficult foot-path and entered the town at two o'clock, P. M., October 12th, after answering the challenge of the heavy-armed soldiers who kept the gate. The town is garrisoned by Turkish soldiers, whose commanding officer is made immediately responsible to the pasha of Mosul, and the Koordish chief of the province of Amadiéh has no access to the fortress. This is an important precautionary measure on the part of the Turks, who, by demolishing the castle at Akra and placing a foreign garrison in this more important fortress in the centre of the district, have completely put it out of the power of the Koords to throw off the Turkish yoke, unless under some special turn of fortune. This is an important advantage to our prospective labors among the mountain Nestorians; for so long as there is a responsible control exercised over the Koords by the Turkish government, the

way to the independent Nestorian Christians beyond is entirely open, and hence I cannot but regard the changes that have taken place here as peculiarly favorable to our prospects of extending our labors into that interesting field. The town I found almost depopulated by wars consequent to the invasion of the Ravendoose Koords, and of 1,000 houses only two hundred and fifty are now inhabited. Most of the remaining three fourths and a part of the public markets have been torn down or much dilapidated, and are now the noisome receptacles of filth and odure. This general scene of desolation was not a little heightened by the sallow visages of the few remaining inmates, and of the soldiery, who were suffering severely from intermittent fevers and other bilious affections—not entirely the effect of bad water, as they affirmed, but of the filthy and ruinous state of the town, as appeared to me more probable. I found the civil governor and the military colonel both seriously ill, and to them my visit was a most welcome event.

I spent a quiet Sabbath at Amadieh, having given previous notice that I would attend to the sick on Monday morning. There are about one hundred families of Jews in the place, who cannot be distinguished by their appearance or language from the Nestorians; and so complete was the deception that my Nestorian attendants began to chide some of them for working on Sunday, supposing them to be of their own people, until after considerable conversation we were informed that they were not Christians but Jews. There are little more than a hundred Nestorians in the town, as most of this people live in the surrounding villages. More than half of them have become papists, (Chaldeans,) and there are not more than two or three thousand souls in this district; but they are more numerous in the adjoining district of Berwer, bordering on the river Habor on the north. This river rises near Julamerk and flows within about ten hours walk of this place, while the waters of the Zab are visible from the ramparts of the fortress. This is very different from what is represented in our best maps, and I found other geographical errors quite as great, such as the discovery that the greater Zab and Hakary rivers are one stream, instead of two, as put down in our maps.* Such errors,

* This discovery has since been published in the Journal of the Royal Geographical Society of London, and in other English periodicals.

though very remarkable, are not so surprising as they otherwise would be, when we remember that no foreigner had ever before explored the country on which I was now entering. But I am anticipating the order of events.

Monday was spent in attendance upon the sick, general intercourse with the people, and preparations for the continuance of my journey. I gave medicine to forty or fifty of the soldiers and received the warmest thanks of the governor, who made me his guest and said it was God who sent me for their relief, when they had no physician nor a particle of medicine to relieve their sufferings.

The Nestorian priest lamented the low state to which their church had become reduced, and said he feared that the people, in their gross ignorance, would fall a sacrifice to the wiles of the papists, who, he had been told, were about to make more vigorous efforts than ever to convert the whole of his people to the pope. He told a sad tale of their past efforts and success, and said that his own father was bastinadoed till his toe nails dropped off, to compel him to become a Roman Catholic! The papists in Mesopotamia have assured me that there will be no effort spared to convert to their faith the whole of the Nestorian church, and this report is confirmed by letters since received from Bagdad, one of which says that three bishops and priests, educated at the propaganda, were "about going to Mosul to hold a convention to devise measures to bring over all the Nestorians to the Romish faith!" There must be a final struggle with "the man of sin," and it must be boldly and promptly met. With God and truth on our side, we have nothing to fear, if the church will come up to her duty. The Nestorians have nobly stood their ground, and they are still upon the watch tower. As I approached their mountain fastnesses their first inquiry was to know whether I was a "*catoleek*;" and they declared that they would not admit these "wolves in sheep's clothing" to enter their country. Hitherto they have prevented them; or rather God has kept them secure in their munition of rocks, and may he still watch over them.

Arrival at Durce—Intercourse with the Nestorian Bishop.

15. I proceeded at an early hour towards the borders of the independent Nestorian country. Their nearest vil-

lages are about twelve hours distant; but some of their men cultivate a portion of the border district of Duree, about six or seven hours from Amadiéh, where one of their bishops resides. I engaged mules to this place, but they could not be brought to the town, lest the government officers should seize them for their own use, without making any remuneration for their service. I therefore descended from the fortress on foot. The priest kindly sent his brother to introduce me to the bishop at Duree, and I found his presence important. My Koordish cavass from the chief at Akra was still with me; but he was very reluctant to proceed, lest he should fall into the hands of some of the independent Nestorians, who are represented as a most formidable race of people. The most extravagant stories are told of them, and it is said that when any of them come to Amadiéh to trade, they are not allowed to remain in the town over night, lest they should obtain possession of the fortress. They are regarded as almost invincible, and are represented as having the power of vanquishing their enemies by some magical spell in their looks. On one occasion they came and drove away the flocks of the Koords from under the very walls of Amadiéh in return for some aggression upon themselves; and when the Ravendoose Koords, after subduing all the surrounding region, threatened their country, the Nestorians are said to have seized six or seven of the Koords and cut off their heads and hung them up over a narrow bridge which led to their district, as a warning to the Koords who might attempt to invade them. That such stories are told and believed by their Moslem neighbors is sufficient evidence of the terror inspired by their name. "To the borders of their country," said the vigorous pasha of Mosul, "I will be responsible for your safety; you may put gold on your head, and you will have nothing to fear; but I warn you that I can protect you no farther. Those mountain infidels (Christians) acknowledge neither pashas nor kings, but from time immemorial every man has been his own king!" To the borders of their country I therefore required the attendance of the cavass as a protection against the Koords, and we set out together through a bold rocky defile over the wild mountains on our north and northeast.

As we approached the village of Duree, after a toilsome ride of seven hours over the rough mountain passes, we were hailed by several of the mountain Nesto-

rians from the independent district of Te-ar-ee, who demanded who we were, what we wanted, whither going, etc.; and the demand was repeated by each successive party we passed, till finally the cry seemed to issue from the very rocks over our head, "Who are you? whence do you come? what do you want?" A cry so often repeated in the deep Syriac gutturals of their stentorian voices, was not a little startling: and then their bold bearing, and a certain fierceness of expression and spirited action and intonation of voice, with the scrutinizing inquiry whether we were not catholics or bad men whom they might rob—as one inquired of our Nestorian guide—bereft my poor cavass of the little courage that had sustained him thus far, and he manifested so much real alarm that I yielded to his earnest request, and dismissed him as soon as we reached the house of the bishop, who assured me that his presence was no longer desirable.

The people soon satisfied themselves of my character and friendly intentions, and, finding that I spoke their language, seemed to regard me as one of their own people, and gathered around me in the most friendly manner, but without that familiar sycophancy so common among the christian subjects of Persian and Turkish dominion. The next day they came from all directions for medical aid. One man became quite alarmed at being made so sick by an emetic: but when it was over such was his relief that he wanted some more of the same; and others, instead of asking me to prescribe, often asked for "*derman d'mortha*," medicine of bile.

The bishop, who is a most patriarchal personage, with a long white beard, was very cordial and took me into his venerable church, a very ancient structure made by enlarging a natural cave by means of heavy stone walls in front of the precipitous rock. It stood far up on the side of the mountain, and within it was dark as midnight.

The attentive old bishop took my hand and guided it to a plain cross which lay upon the altar, supposing I would manifest my veneration or devotional feelings after their own custom by pressing it to my lips; and I must confess that there is something affecting in this simple outward expression as practised by the Nestorians, who mingle it with none of the image worship, or the other corrupt observances of the Roman catholic church. May it not be that the abuse of such symbols by the votaries of the

Roman see has carried us protestants to the other extreme, when we utterly condemn the simple memento of the cross? The old bishop sleeps in his solitary church so as to be in readiness to attend his devotions before daylight in the morning; and he was much gratified by the present of a box of loco-foco's which I gave him to ignite his lamp. A number of bee-hives, the property of the church, were kept here, and the honey from them was regarded as peculiarly valuable. It was certainly very fine. Red squirrels were skipping among the black walnut trees—the first of the squirrel tribe I have seen in the east.

Iron mines, under the control of the Koordish chief, are wrought by the Nestorians near this place, and lead mines are numerous in the Nestorian country beyond.

Duree is nominally subject to the Turkish government and immediately responsible to the Koordish chief of Berwer, a sub-chief of Amadiéh.

A high range of mountains still separates me from the proper country of the independent Nestorians. At Mosul I was strongly advised not to venture into their country until I should send and obtain an escort from the patriarch; but after mature consideration and free consultation with the bishop, I resolved to proceed at once, for by this course I might gain the good will of the Nestorians from the confidence I evinced in them, and also save eight or ten days delay—a consideration of some importance on the eve of winter among these lofty mountains. The bishop volunteered to send an intelligent young Nestorian with me, and two others went to bring back the mules which I hired to Lezan, the first village of the independent tribe of Te-ar-ee, the nearest and by far the most powerful of the mountain tribes.

To enable me to secure a footing where, as I was told, I could neither ride on my mule nor walk with shoes, so precipitous was the mountain, I exchanged my wide Turkish boots for the bishop's sandals wrought with hair cord.

View from the Mountains—Reception at the Village—Remarks on the People.

Thus equipped in native style, I set off on the 18th, at an early hour in the morning; and after a toilsome ascent of an hour and a half, I found myself at the summit of the mountain, where a scene indescribably grand was spread out before me. The country of the independ-

ent Nestorians opened before my enraptured vision like a vast amphitheatre of wild precipitous mountains, broken with deep, dark-looking defiles and narrow glens, into few of which the eye could penetrate so far as to gain a distinct view of the cheerful smiling villages which have long been the secure abodes of the main body of the Nestorian church—the home of a hundred thousand Christians, around whom the arm of Omnipotence had reared the adamantine ramparts whose lofty snow-capped summits seemed to blend with the skies in the distant horizon. Here, in their munition of rocks, has God preserved, as if for some great end in the economy of his grace, a chosen remnant of his ancient church, secure from the beast and the false prophet, safe from the flames of persecution and the clangor of war. As I gazed and wondered I seemed as if standing on Pisgah's top, and I could with a full heart exclaim,—

"On the mountain's top appearing,
Lo the sacred herald stands;
—Welcome news to Zion bearing,
Zion long in hostile lands!—
Mourning captive!
God himself shall loose thy bands."

I retired to a sequestered pinnacle of rock where I could feast my vision upon the sublime spectacle and pour out my heartfelt gratitude that I had been brought at length, through so many perils, to behold a country from which emanated the brightest beams of hope for the long benighted empire of Mohammedan delusion, by whose millions of votaries I was surrounded on every side. My thoughts went back to the time when, as tradition and history alike testify, the gospel standard was reared in these mountains by apostles' hands, (for it was not from Nestorius, but from Thomas, Bartholomew, Thaddeus, and others that this people first received the knowledge of a Savior)—to the days when their missionaries were spread abroad throughout the east and for more than a thousand years continued to plant and sustain the standard of the cross through the remote and barbarous countries of Central Asia, Tartary, Mongolia, and China. I looked at their present state, sunk down into the ignorance of semi-barbarism and the light of vital piety well nigh extinguished upon their altars, and my heart bled for their condition. But hope pointed her radiant wand to brighter scenes when all these glens and rocks and vales shall echo and re-echo to the glad praises of our God; and like a day-star these Nestorians shall

arise to usher in a glorious and resplendent day. But ere that bright morning shall salute our eyes, there is a mighty work to be done—a conflict with the powers of darkness before the shout of victory. Let us arm this brave band for the contest.

Onward to the work!—and onward I sped my course down the steep declivity of the mountain, now cautiously climbing along the precipitous descent and over the rocks which obstructed our course; now resting my weary limbs under the inviting shade of some wild pear-tree; and anon, mounted on my hardy mule, winding along our narrow zigzag pathway over the mountain spurs, and down, far down to the banks of the rolling, noisy, dashing Zab, where lay one of the large populous villages of the independent Nestorians, which extended amid fertile gardens for more than a mile in length.

What reception shall I meet from these wild sons of the mountain who have never seen the face of a foreigner before? How will they regard the helpless stranger thrown so entirely upon their mercy? One breath of suspicion might blast my fondest hopes. But God was smiling upon the work in which I was engaged, prayer had been heard, and the way was prepared before me in a manner so wonderful that I can hardly forbear repeating the account, though already made public. The only person I had ever seen from this remote tribe was a young Nestorian who came to me about a year ago entirely blind. He said he had never expected to see the light of day till my name had reached his country, and he had been told that I could restore his sight. With wonderful perseverance he had gone from village to village seeking some one to lead him by the hand, till, in the course of five or six weeks, he reached my residence at Oorooniah, where I removed the cataract from his eyes, and he returned to his mountains seeing. Scarcely had I entered the first village in his country when this young man, hearing of my approach, came with a smiling countenance, bearing in his hand a present of honey in token of his gratitude for the restoration of his sight, and affording me an introduction to the confidence and affections of his people.

I was invited to the residence of the chief man of the village, whose house was built after the common style of the country, of stone laid in mud, with flat terrace roof, having a basement and second story, with two or three apart-

ments in each. We were seated upon the floor in "a large upper room," which serves as the guest chamber, and the family room in summer, but is too open to be comfortable in winter. Food was placed before us in a very large wooden bowl laid upon the skin of a wild goat which was spread upon the carpet with the hair side down, and served as a table and cloth. Bread made of millet baked in the manner of the Virginia hoe-cake, but not so palatable, was laid round the edge of our goat-skin table, and large wooden spoons laid down for each one of the party, eight or ten in number, to help himself out of the common dish, as the people here eat with their fingers less than those of Persia. Whenever the goat-skin was brought forward I noticed that it contained the fragments of bread left at the previous meals, and was told on inquiry that this singular custom was observed in obedience to our Savior's injunction, "Gather up the fragments that nothing be lost," and also that they might retain the blessing which had been pronounced upon previous repasts, because the service being in the ancient language is only intelligible to the clergy and cannot be properly performed by the laity. The women did not come forward to eat with the men, but instead of receiving what they left, as is very common in the east, a separate portion was reserved for the females, and in all respects they were treated with more consideration and regarded more as companions, than in most Asiatic countries. Till evening they were constantly occupied in their various employments, within or out of the house, and in all respects remarkably exemplified Solomon's description of a virtuous woman, even to their method of spinning, Prov. 31: 19; literally holding her distaff in her hand, while she gives her long wooden spindle a twirl with the other hand and then lays hold of it to wind up her thread, for they use no wheel. She clothes her household in scarlet or striped cloth made of wool and resembling Scotch tartan, of a beautiful and substantial texture.

The women appear to be neat, industrious and frugal, and they are remarkably chaste, without the false affectation of modesty too often seen in these countries. Two of the young married women in the house came forward in the evening, in the presence of their husbands, and joined in our social visit, and each of them gave me a brass ring from her wrist, at my request, to shew to our American ladies, regarding whose cus-

toms they made many inquiries. Like others of their people they were the most surprised that our ladies should negotiate their own matrimonial engagements; and that their fathers should give them in marriage without receiving a dowry in payment for his daughters. Their dress is neat and becoming, though sometimes their wide trowsers make them look a little too masculine: they braid their hair and wear but few ornaments.

Grapes, figs, and pomegranates I found among their fruits in the lower villages on the river, where rice is also cultivated to the great detriment of health. Apples and other northern fruits are found in the higher villages. Wheat is little cultivated for want of space, but it is brought from Amadiéh in exchange for honey and butter.

A Sabbath in the Village—Call for Medicine—A Story.

20. Sabbath. In room of "the church-going bell," a thin piece of board was struck rapidly with a mallet to call the villagers to church at the rising of the sun. Each person on entering the church put off his shoes and testified his reverence for the sanctuary of God by kissing the door-posts or threshold, then passed on to kiss the Gospels lying upon the altar, then the cross, and finally the hand of his religious teacher.

The church, like all I saw in the mountains, was a very solid stone edifice with arched roof, and would stand for ages. Others that I saw had stood for more than fourteen centuries, according to their ancient records. For the narrow door, which would not admit a man without much stooping, the usual explanation was given, "Straight is the gate," etc., a truth of which they wished to be reminded when entering the sanctuary. The prayers and the singing or chanting of the psalms were all in the ancient Syriac language and quite unintelligible to the common people; but one of the priests read a portion of the gospels and gave the translation into the vulgar Syriac spoken by the Nestorians, and this constituted the preaching. Sometimes the reading is accompanied by some explanations or legendary story, of which they have many.

It was a sacramental occasion and the bread and wine were consecrated in the sanctuary or "holy place" of the church, and then brought out by a priest and a deacon, while each member of the church went forward in rotation and partook of a small piece of the bread from the hand

of the priest, who held a napkin to prevent any particles from falling as he put the morsel into the mouth of the communicant; and then he drank of the wine, which was held with great care by the deacon so that not a drop should be spilled. But there was none of that idolatrous adoration of the host, so characteristic of the mass of the Romanists and of the other oriental churches. On the contrary, there was almost a scriptural simplicity in the observance of this solemn ordinance.

The priest who had officiated in the prayers and instruction of the congregation partook first of the sacred elements, and invited me to partake next. Hitherto I had never partaken with the Nestorians of this ordinance; but to have declined under present circumstances would have done as much injustice to my own feelings as to theirs. For many months I had not been privileged with coming to the table of the Lord: God had in great mercy preserved me through many perils and brought me among a people who had received the gospel from the apostles and immediate disciples of our Savior, and had preserved its doctrines with a great degree of purity; and though there was painful evidence of a great want of spiritual life, I was encouraged to hope that some almost smothered sparks of vital piety were still burning upon these altars, and I could not but regard it as a branch of the true church of God, though immersed in the darkness of gross ignorance and superstition and spiritual torpor, if not death. But there was still much in their character and circumstances of deep and lively interest; my heart was drawn out towards them in warm affection, and seldom have I commemorated the dying love of Christ under circumstances more deeply interesting than among these primitive Christians, in the wild mountains of ancient Assyria. There was great stillness and propriety of deportment in the congregation, and all retired without noise or confusion. In passing out each person received at the door a very thin leaf of bread rolled together and inclosing a morsel of meat, the "love feast" of the early Christians of the first and second century.*

Several of the people then went to the house of the church steward and partook of a more substantial but plain repast, and soon after retired to their houses or called upon their more immediate friends, and the day was observed with far more

* Mosheim's *Eccles. Hist.* vol. 1, p. 54.

propriety than I have seen by any other Christians of the east; and there was a general stillness throughout the village, such as I have witnessed in few places in more highly favored lands. There was no noisy merriment and no attention to secular business, and the social intercourse of the people was nothing more than what was practised in the ancient Hebrew church. Formerly they are said to have regarded the christian Sabbath with so much sacredness as to put to death persons for travelling on that holy day.

In the evening many of the people again assembled for prayers at the church, and morning and evening prayers are held there through the whole week. But, unlike what I have seen any where else in the east, many of the people say their prayers in their own dwellings, instead of going to the church during the week, and a small wooden cross may be seen hanging from a post for them to kiss before prayers, a practice which they regard as a simple expression of love to Christ and faith in his death and atonement; and it is not regarded in any sense as an object of religious worship.

21. As soon as day-light the people came in great numbers for medical aid, and I soon became so thronged by them, that I was obliged to stop my prescriptions till the people should retire to a distance, while no more than three or four should come forward at once. Many of the applicants came from other villages, but there were many here suffering from bilious affections, intermittent fever, etc., the consequence of the rice fields and extensive irrigation of the gardens in the village, together with the great heat of summer, which must become oppressive from the concentration of the sun's rays in these narrow vales from which the mountains rise so abruptly that most of the soil is prepared for cultivation by forming artificial terraces, which are supported by a stone wall on the lower side, while one terrace rises above another, and the houses are dispersed among the gardens.

At a short distance from Lezan a precipice is pointed out, where the people say their forefathers, before the christian era were in the practice of carrying up their aged and helpless parents and throwing them down the mountain to relieve themselves of the burden of their support, till at length the following incident put an end to the horrid practice: A young man, who was carrying his aged father up the precipitous mountain, became exhausted and put down his bur-

den to rest, when the old man began to weep and said to his son, "It is not for myself but for you that I weep. I well remember the time when I carried my father up this same mountain, but I little thought then that my turn would come so soon. I weep, my son, to think that you too may soon be dashed down that dreadful precipice as you are about to do to me." This speech melted the son's heart: he carried back his venerable father, and maintained him at his own home. The story was told to others; reflection was awakened, and from that time the practice ceased. The story may serve as a specimen of the fables of the country, if it be not true.

Village of Ashetha—Attachment to the Scriptures—Strife with the Koords.

It was about ten o'clock before I could prescribe for the numerous applicants for medical aid, though I had most of my medicines folded in separate portions so that I could deal them out with great facility. I then proceeded up a creek which empties into the Zab at this place, and before night arrived at the village of Ashetha, or Avalanche, from the circumstance that avalanches are remarkably frequent here. The remains of some of them were still to be seen in the ravines just above the village, from which it is said they never disappear.

For some four or five miles of our road we had almost one continuous village, from which the people often came out to salute us or ask for medicine. At one village of about one hundred houses, on the side of the mountain, there were said to be no less than forty men who could read, which was regarded as a remarkably large proportion for a population of a thousand or more souls! and probably but a small part of them can read the ancient Syriac, their only written language, intelligibly.

At Ashetha I became the guest of priest Ouraham, (Abraham,) who is reputed the most learned Nestorian now living. He has spent twenty years of his life in writing and reading books, and has thus done much to supply the waste of, if not to replenish the Nestorian literature. But even he had not an entire Bible; and though the Nestorians have preserved the Scriptures in manuscript with great care and purity, so scarce are the copies, that I have not found but a single Nestorian, and that one, the patriarch, their spiritual head, who possessed an entire Bible, and even that was in half a dozen different volumes.

Thus divided, one man has the gospels, another the epistles, the psalms, the pentateuch, or the prophets. Portions of the Scriptures are also contained in their church liturgy or ritual.

The Nestorians attach the greatest value to the Scriptures, and are desirous to have them multiplied among their people, and in a language which all can understand, and when I told priest Ouraham of the power of the press to multiply books his keen expressive eye was lighted up with new brilliancy, and he expressed a strong desire to see it in operation here.

Seeing me taking the catalogue of his small library, he begged me to write down his application for the Scriptures he had requested; and others, following his example, said, "Write down my name," "Write my name, that I may have the gospels too," referring to the four gospels in the ancient Syriac which is the only portion of the Bible printed in the Nestorian character.

This priest may yet prove an efficient aid in our future efforts for the improvement of his people. His twenty years' toil in copying the few works of the Nestorian literature are beyond all commendation, when we think how small was his encouragement, and that he stood almost alone in the work. No wonder that he was deeply animated, or, I might rather say, almost electrified at the prospect of seeing a power in operation which could do his twenty years' work in a less number of days and at a far less expense than what he had paid for his paper and parchment. His style of writing with the reed was truly beautiful, and the glossy lustre such as can scarcely be equalled by type. He was very desirous to see schools established for the education of his people, and said that great numbers would attend, if one would open a school in his village.

The people here say they can bring a thousand armed men into the field; and, estimating them as one to five of the whole population, this would give five thousand souls to this single village, the largest in the mountains. About half of the people go out and spend the summer with their flocks upon the mountains, living under tabernacles of reeds and bushes, or in tents, while the remainder cultivate their gardens and follow other employments at home. In these villages, where the whole population remains through the winter, the people dwell in entire security, but they are sometimes brought into collision with their Koordish neighbors, while pasturing their flocks in

their immediate neighborhood. Such was recently the case with the Nestorians of this village. While they were pasturing their flocks on one bank of the Harbor, a powerful tribe of Koords from the other side surprised them in the night and drove away about 5,000 of their sheep. The Nestorians then took possession of a pass that led to the winter quarters of the Koords. The latter, finding themselves shut in where they could not long find subsistence, sent to the head chief of the Hakary tribes of Koords to get him to interfere; and this chief sent a liberal present to the patriarch to have him use his influence to get the Nestorians to relinquish their advantage. To save open hostilities and keep on good terms with the Hakary chief, the patriarch acceded to the proposition, but intimated to his people here that they might obtain redress at another time. Consequently the Nestorians suffered the Koords to return to their winter quarters taking their booty with them; and the Nestorians came back to their village. Thus stood the case when I visited them; but while I was at the patriarchs I learned that the Nestorians made an incursion into the villages of these Koords, and drove away about 4,000 sheep, with mules and other property enough to make up their loss with interest; and thus the matter ended: while the Koords were taught a lesson which will add to their tales of the invincible prowess of the Nestorians of the mountains.

Chumba—Pastoral Life—Laws and Customs.

22. Travelled about eight hours to Chumba on the river Zab; course east northeast over the mountains. The first range was passed without dismounting from our mules, but the second was very steep and lofty and occasioned me a long and toilsome walk. Upon the summit we passed some of the summer pasture-grounds of the Nestorians, where those who attend the flocks live in a pure invigorating atmosphere, and drink from the cool crystal streams perpetually refrigerated by the melting snows of which large banks, the remains of avalanches, still occupied the deep ravines, while the surrounding heights were glistening in their fresh wintry apparel. The inhabitants of each village have their own separate pastures, and they live in harmony with each other and seem to regard their sojourn upon the mountain heights as the pleasantest portion of their life.

But with all the romance of their pastoral scenes and primitive patriarchal habits, it may require no ordinary share of self-denying devotedness to the cause of Christ and of love to this dear neglected flock to enable the missionary to exchange the conveniences of civilized life for a canopy of bushes or canvass, a seat upon the earth, and the thousand nameless privations of a nomadic life. Experience alone can determine how far such an expedient will be required of the missionary in these mountainous regions; but while the permanent stations will be in the larger villages in the valleys, both health and usefulness will no doubt require missionaries occasionally to remove with the Nestorians to their *zorah* or pastures, upon the mountain heights, and beside the still waters in the higher valleys. It is such a life as the sweet psalmist of Israel often led, and why may it not now conduce, as then, to holy contemplation and converse with nature's God, and a spirit of fervid, exalted piety breathe through the bosoms of these dwellers upon the mountains.

At the foot of the first range I passed a furnace where the Nestorians were making lead from the ore, which they find in great abundance in their mines in different parts of the mountains. They also make their own powder and never depend upon foreign resources for their ammunition. Sulphur is found in the mountains near Julamerk, and the people make their own nitre, and generally each man makes his own powder and balls, as well as his hats and shoes. Their wants are few, compared with a more artificial society, and these they supply by industry, perseverance, and frugality, with very little resort to foreign sources; and, on the whole, they are the most independent people I ever saw, in all other respects, as much as in government.

My feet and limbs almost failed me before I reached the foot of the main range which we passed; and our road then wound along through a narrow foot-path cut out of the face of perpendicular masses of rock that overhung our path as we slowly wound our way on foot, leaving my mule to follow on as fast as he could climb over the rocks which it appeared impossible for him to pass: and he finally got into the mountain torrent and wet my effects, (but fortunately without injury to my medicines, the most valuable part of my baggage,) while we passed over upon a long bar-

pole that answered in the room of a bridge.

The whole scene was one of the most wild and romantic that imagination could picture, and soon it became clothed in awful sublimity by the lightning's vivid flash and the roaring thunder whose almost deafening peals reverberated through the rocks and glens in fearful echos.

We hastened on and reached our destined village in a beautiful ravine on the banks of the river Zab as the shades of evening began to gather around us. Scarcely had I got comfortably lodged in the spacious guest-chamber of the hospitable *matak*, when the clouds began to pour down torrents of rain, which continued through the night and a part of the next day and night.

My host, as his title signifies, is a prince of a tribe, or a division of the large tribe of the Te-ar-ee Nestorians, and by virtue of his office has an important influence among his people, though his office is rather advisory or paternal, than judicial or mandatory. The supreme civil, as well as ecclesiastical authority over the independent tribes is vested in the patriarch, who holds about the same relation to his people in these respects, that the high priest did among the ancient Hebrews, and their government bears a striking analogy to that primitive theocracy. The assembly of elders still convenes, but without much formality, and the avenger of blood still executes justice in capital offences, while the offender may find all the advantages of the ancient cities of refuge in their venerable churches. Excision, not only from the privileges of the church, but even from society, is a common form of severe punishment inflicted by the patriarch, and his ban is greatly dreaded by the people. A man of high influence, living near the river on the more direct road to Lezan, is now resting under such a malediction; and in consequence of it the people hold very little intercourse with him; and this was the principal reason for my taking the more circuitous route by way of Ashetha.

I notice that property is left much more exposed than is common in the east, a circumstance which evinces the truth of the report that the people confide in each other's general integrity, while they have no fear of thieves from other quarters. As I noticed the fact that the houses were built at a distance of some rods from each other, while most eastern villages are very compact, the

same explanation was given—we have no thieves here. This, however, can only be comparatively true; though there is a high sense of honor which forms a better safeguard in many cases than all the sanguinary punishments of the Turks and Persians. When any one finds a lost article, for instance, he gives notice of the fact, and then retains the article till an owner comes for it, however long the interval. Cases are related of more unhappy results from the high sense of honor entertained by this people, one of which occurred in the family of my host some years since, which resulted in the death of two promising lads. One of these boys went out to cut down a valuable tree in the absence of the parents of both, who were brothers. His cousin forbade him, saying the tree belonged to his own father. But the first boy persevered, while the other went and brought out his gun and deliberately shot his cousin dead upon the spot. An indelible stain would now rest upon the family of the murdered boy, unless vengeance were satisfied according to immemorial usage; and the bereaved father, who was the legal avenger of blood, could accept of nothing but the blood of his brother's son, and they were both buried in one grave before the setting of another sun! Another instance is said to have occurred at a social party, where, with less of formality than is used by some of our "men of honor," A, in exchange for some supposed insult, plunged his large dagger, which every one wears at his side, into the breast of B; upon which C, the brother of B, and the legal "avenger of blood," closed the tragical scene by laying A dead at his feet by the same weapon. But such cases must be of very uncommon occurrence; and they are related as such by the people. The very summariness of the punishment, no doubt, deters from crime, since there is little chance to the criminal of escaping justice.

I found my host a very intelligent man for one in his circumstances, but it is quite evident that a people so much shut out from the world can have but a very imperfect and confused notion of what is going on in other parts of it. He had heard of steam-boats and balloons, and wished to know if it were true that the English had ships which could sail under water, or which they could render invisible to their enemies, as he had heard. I was much pleased with his desire for information, and hope we may soon be able to respond to the call which con-

tinues to be made for books and schools—the Bible and the ability to read it. They want food for the mind.

The priest of the village often visited us and expressed a lively interest in our plans and efforts for the improvement of his people. He was trying to live a very holy life; and had therefore taken a vow corresponding to that of the Nazarites among the Jews. He ate no meat or animal food of any kind, nor even vegetable oils or milk, so that he might feed his soul by starving the body. Such instances are, however, very uncommon; and as celibacy is a part of the vow, it seems to have superseded the few convents which once existed among this people. Vows of celibacy among the females are known to exist, but the cases are very rare; and nunneries are quite unknown.

23. I find myself pleasantly employed in prescribing for the sick, and in general social and religious intercourse with the people. The situation of the village is romantic and agreeable, but it is not of the largest class, though there are others not far distant; so that we are not wanting for society. We still sit and sleep on the floor, or rather upon the coarse felt carpets laid upon the earth floor, and eat our plain fare from one large wooden bowl, and with wooden spoons and our hands. The women are social and treat us with all kindness. The former wife of my host was a sister of the patriarch, and a rare example of female education—the only one of her day, I believe—among the Nestorians. She is said to have been a superior woman, and to have exerted a very salutary influence among her people. It is encouraging to see such respect paid to the educated of this too long degraded sex among the Nestorians. A younger sister of the patriarch has followed the example, and she is said to be the only female among the mountain Nestorians who can read her Bible; while among those of the plain not one could read before our system of instruction was commenced among them. Let them become intelligent and pious, as they are frugal, active, and virtuous, and they will soon rise to influence and be a blessing and an ornament to their sex in these benighted lands.

24. About ten o'clock I left the hospitable dwelling of Malek Ishmael, who kindly sent a trusty servant to help me across the river. The bridge had been swept away, and a couple of long bare poles supplied its place, and, said my host, "Do not be afraid; get upon

the back of my servant and he will carry you safe over!" I preferred to trust to my own feet and succeeded in passing this and two more similar bridges in safety, though they vibrated most fearfully. Most of the bridges are covered with a wicker work of bushes, and though very narrow and elastic they serve for a passage to the mules trained in the country. But here the mules could not pass, and much of the road I had now to traverse along the precipitous banks of the river was too difficult for them to travel. So I had no alternative but to walk or take another road which led over the mountains to Julamerk, and consequently among the independent Koords, to whom I was unwilling to expose myself at present. Two of the hardy mountaineers accompanied me to carry my effects and medicines, and the young deacon who accompanied me from Duree was still of my party. We were six in all; and a cheerful happy party as ever traversed such wild goat-paths as led us along these rocky heights. Slight showers of rain fell at intervals and the ground was very wet so that my hair sandals soon became soaked with water, and I travelled all day with my feet wet and chilled, but with a buoyant heart.

Madura.

JOURNAL OF MR. LAWRENCE AT DINDIGUL.

Manufacture of Gold-thread and Paper—Candidates for the Church.

January 1, 1840. English school not in to-day, and I went with Mrs. Lawrence to the gold-thread manufactory. The proprietor, a fine looking Mussulman with grey beard, received us politely, ordered us seats, and took pains to exhibit the works. These are extremely simple. A bench or stool much the size of a shoemaker's bench, furnished with two upright axles or spindles, on which horizontal cylinders revolve. The larger cylinder or wheel a foot, the smaller three inches in diameter, put in motion by the finger, serve to transfer the golden wire. This is a small wire tube wound first round the smaller wheel by the hand, after which the end of the tube is drawn through a steel plate pierced with gradually diminishing holes, the least of which is so small as scarce to admit the finest human hair; this end of the wire tube is then attached to the larger wheel and reeled off. The wire

thus reeled lengthens and diminishes, till, by repeated reelings, it acquires the necessary fineness. It is then sold to the Madura weavers, and is woven with their finest muslins, for turbans, shawls, etc. There were about twenty workmen employed here.

We also visited the paper manufactory. Coarse bags are collected, put under a heavy trip-hammer, worked by the feet of three men, till the pulp is sufficiently reduced; and after some dryings in the sun, it is put into a small cistern, agitated, the sheet frame immersed and raised with a pretty equally distributed quantity, which after drying a moment in the workman's hand is of sufficient tenacity to be transferred to the drying cloths; drying, sizing, and trimming fits it for the market, where the larger sheet, equal in size to the large double letter sheet, is sold for somewhat less than twenty cents per quire. Many of the native petitions to government are drawn up on this paper, and I notice the brethren at Neyoor are printing upon it, but it bears no comparison with the finished fabrics of Europe and America.

9. This evening the members of our church enjoyed the privilege of communing at the supper of our Lord with all the brethren of the mission. I trust more than one could say, It was good to be there. After the exercises were over, the young head-man and the schoolmaster from Punjampurty came forward and pressed their suit for admission to the privileges of the church. [This has set us to have a weekly meeting, on Sabbath evening, of instruction and inquiry among such as desire connection with the church, and has been attended with very pleasing results. It may be said now, after three months, that among the twenty who attended there are three, at least, who are willing to take a part in prayer-meetings, and several others who, we hope, pray to their Father who seeth in secret.] The three Roman catholic teachers plead reluctance to profess Christ according to our instructions, because their parents and friends must, when they die, be buried by their children after the Roman catholic mode. Protestantism will spoil all the merit which they have accumulated. Immanuel, one of these, appears to be a humble Christian, has long since expressed his readiness to be numbered among the church members, and has suffered many things for his non-conformity.

22. One of the free school teachers handed me a song against idolatry, describing his devotion for so many years

to one god, then to another, but having found them all "vanity and a lie," he thus renounces them. He brought two garlands of sacred beads and an incense spoon, with which he formerly performed his devotions. I had perhaps too little faith in his protestations, but endeavored to instruct him as to duty. My moon-shee, on hearing the song, was quite taken with his apparent sincerity.

Mohammedan Death Scene and Funeral.

25. Called early this morning on Shaik Ibram, who I had been told was sick. This talented Moor formerly held the rank of medical attendant to the European veteran battalion, with the pay of more than three hundred rupees per month. A polite, though rigid Mohammedan, by his suavity of manners every where commanding respect, and by his skill in combining his knowledge of European medicine with native practice, saving many lives. He had been employed by Mr. Dwight and myself to look after the health of our families and schools, when we could not from the distance obtain the services of the mission physician. I found him at first too far gone to know me. When he revived a little, and did recognize me, the poor man raised up both arms and stretched them towards me, staring and making an effort to articulate, but he could not. The hand of death was already upon him, his breathing and agitation were awful. The grief and indifference of his numerous family and dependents were strangely intermixed, and so unnatural, at times so ridiculous, as almost to force a smile, however revolting to such a scene. He died about two o'clock. His daughter brought several of the poor, naked fatherless children to urge her plea for money. She beat her breast as artificially as a theatrical, and her grief was apparently as constrained.

In the evening Mrs. Lawrence and I went to the house again. We could not but feel, by way of contrast, the preciousness of the religion of the gospel, even for this world, in such a scene as this. Under the influence of it, a quiet grief discharges all the kind offices due to the dying and the dead; but where is the grace of Mohammedanism here? In those squalid looking wives? in those dirty naked children? in those passionate cries for mercy, even while the pension settled upon the deceased was abundantly sufficient, if properly expended, to provide for twice their number? Where is the hope that reaches within the vale?

27. Yesterday attended the funeral of Shaik Ibram. It was conducted according to Mohammedan customs. I went at eight o'clock in the morning, found the bier (a cart-body in shape) in front of the gate outside the yard, Mohammedans in the yard washing the corpse, and four of his seven wives and many children and neighbors in the house making a noise. The men outside had fastened the door, in order to prevent the frantic mourners within from rushing out, and disturbing those who were dressing the body. It was a confused scene. Once or twice the door was pulled open, and the inmates rushed out and rent the air with their cries. They were seized and forcibly pushed and dragged back and the door again fastened. When at length the body was ready for the bier, the clean white cloth which was covering it and bound around by strings at the head and feet, was so far removed as to expose the face. The mourning women were then permitted to come out and take a last view. What a time! Screams and frantic gestures, tearing the hair already dishevelled, beating the temples and breast, children crying, strong men grasping the wives and relatives of the deceased round the waist and constraining them into something like a quiet posture, and then the livid and strange appearance of these mourners, who evidently had been using stupefying drugs or liquors—all formed a scene that was strange and revolting to me. I left the yard and stood by the bier. The body was soon after brought out and placed on the bier which had first been thoroughly washed by pouring on pots of water again and again. The bier was covered with a temporary canopy of white cloth, over which garlands of flowers woven into a sort of net-work were thrown. The kozzi or priest, who had refused to officiate until he was sure of his pay, took his station in front of the bier, with a few chanters. The bearers gave a series of simultaneous ejaculations, raised the bier to their shoulders, and marched off with a slow and orderly step at the chanting of the dirge. The burden of the song was that man is to be rewarded according to his deeds, and a dialogue conducted as if between two contending spirits, one asserting the good deeds of the deceased as a ground for his admission to heaven, the other claiming him for his transgressions as a fit subject for punishment. As soon as the corpse was taken up, the women were again let loose. They rushed out of the yard two here and two there, their faces

covered with dirt, their eyes red and wild, and dancing up to the mud and water where the bier had stood, threw themselves down into it, with violence, rolled over, beating themselves and tearing their hair, and then running forward and prostrating themselves again, in such a way as must have injured any person not highly excited, they caught up dust and threw it on their heads, and cried out after the corpse, as it was borne slowly away, and then after me. I beckoned the most frantic to restrain herself, and she became more quiet. I then went on after the corpse. The women soon went within the yard. They are not allowed to go to the grave. I was told they had eaten only two regularly cooked meals in twelve days. They were exceedingly dirty and had evidently maintained a sort of artificial strength by stimulants and narcotics. They will now, on the third day since the death, after purification, dress their rice with vegetables, and not till the fortieth day take any meat, as, if they did, it would be like eating the flesh of the deceased. They say the body does not begin to decay within this period.

There is something exceedingly touching and plaintive in their funeral dirge which was sung all the way to the grave through the streets of the town. I observed that the bearers appeared all the while engaged in prayer in an under tone, which they raised to loudness at every change of their shoulders. The male children followed.

Arrived at the grave-yard, the bier was deposited in a cleanly swept spot, the grave cleansed of what loose earth had fallen into it, and preparations made for depositing the body. The devout Mohammedans then took water in earthen cups, from a large pot that stood near, and prepared for prayer by washing their feet to their knees, their hands to their elbows, and their face and ears. They then stood in three ranks on the east of the corpse, facing it, while the priest in front, before the canopy partly removed from the bier began his exercises. At intervals of one or two minutes each, the men in the ranks would respond, "Alla hchoepun!" "O God above," or "O God most high;" and at other times all appeared in silent prayer. At the close of this exercise every man looked first over his right, then over his left shoulder, then stepped out of his sandals, made a slight inclination of the head, as if saluting some unseen spirit; after which, permission having been obtained of the

oldest son to bury his father, the corpse was brought to the brink of the grave, and then let down by ropes as in America. Pots of earthen were then inverted over the corpse to prevent the earth from falling upon it, (it had no coffin,) and to receive the spirit! The attendants were then encouraged to throw in a handful of dust each. The Mohammedans held theirs during a short and silent prayer, or an item of their creed, which showed their belief in a resurrection, "God created us of dust, to dust he commands us, and from the dust he will recall us." The earth was then passed to those who stood near and thrown in. It was an affecting ceremony. The silent respect thus paid to the departed was more touching than any eloquence of words. I could not suppress my emotion, nor was I alone in this. They then withdrew a short distance and prayed for the dead, that God would not make a severe inquisition. Some ceremonies are to be performed at different times during the first forty days after his death.

In the afternoon the kozzi came to my study, and I had a long conversation with him about the funeral, their sacred books, etc. He resolves life, its calamities, its mercies, and its end into the appointment of the Deity.

February 4. Yesterday Mathureynai-gen, an influential Roman catholic from near Cuddalore, came, asking for a missionary or catechist, and offering to give up the Roman catholic temple, mass-house, glebe, etc., if we would help him. I sent his written proposals to the delegates.

9. Sabbath. A young Mohammedan priest has just been here from Aaruvaa-roocoochee, with three others, asking for books, especially for one about Eesa Nabbe, that is, Jesus the prophet. I gave him Matthew's gospel and Genesis in Tamul, and three Hindoostanee tracts, Salvation by Grace, the Parable of Dives and Lazarus, and the Birth of Christ; also a sheet containing the commandments. His frankness and interest encouraged me to hope good will follow.

27. Had a meeting at twelve o'clock with our helpers to pray for colleges and boarding-schools. Also in the evening, thirty or thirty-five present. How many on this day of deep interest have received blessing from the Lord.

March 13. The school teacher who came on the 22d of January and sung his renouncement of idolatry, has been sick, and in many troubles since then; and as the medicine which I gave him

did not restore him, he has sent me word that the gods are angry with him, and begs I will restore his censor or copper spoon in which he offered incense.

JOURNALS OF MESSRS. TRACY AND MUZZY AT TIRUMUNGALUM.

THE first extracts given below are from the journal of Mr. Tracy, and a portion of them relate to a tour among some of the many populous villages which abound in the district of Madura, and which present an open and most promising field of labor for a greatly increased number of missionaries.

Remarks on the Country—Ready Reception of Books.

February 19, 1840. Left Tirumungalum with Mr. Muzzy at half past three o'clock in the morning for a short tour to the southwest, to visit some villages we have not seen. Passed several villages about day-break, and saw other large villages on the way. The road we took led through extensive fields of cotton, some of which looked flourishing. The fields were enlivened by groups of men, women and children gathering the cotton: all appeared well dressed, even the smallest children having a very comfortable allowance of cloth. This and the appearance of the dwellings seemed to indicate a considerable degree of comfort among the people. Reached Toombichinaikenoor about half past seven in the morning, distant from Tirumungalum fifteen miles. Found our coolies and cook in a beautiful grove of mango and wild olive trees near the foot of the mountains on the west of the town.

Soon after breakfast our palankeens were surrounded by a company of people who had been led by curiosity to the place. Some of them had received books from us at Tirumungalum and were earnestly desirous of more. Among the rest the priest of the village made his appearance. He was a fine looking man, with a sharp intelligent eye, and from his first appearance I apprehended he might in some way hinder the purpose for which we had come: but while we preached the gospel of Christ, and pointed out to the people a more excellent way than that in which their forefathers had walked, he listened with much apparent respect: though occasionally, when we referred to the blind way in which all the people are walking, a momentary smile played upon his lips.

The zeminder, to whom we had sent some books, refused to receive them, or even to see the person who carried them. Some of the people, by repeating considerable portions of tracts formerly received, gave pleasing evidence that they had made good use of them. Others remained listening to the strange things we had to tell them of the Son of God, who came from heaven to save sinful men, till the lateness of the hour compelled us to leave the place. The population in this and the surrounding villages cannot be far from five thousand.

Soon after leaving, we passed a number of furnaces, where iron ore, taken from the surrounding hills, is smelted. The villages on the way were numerous and some of them large, but the inhabitants did not seem to live so well as those we passed in the morning; though to this there were some exceptions. Passed the smoking ruins of a brahmin village, which had been burned down in the morning, with all the grain recently gathered in from the fields.

Reached Vattirairupoo, distant twelve miles, after dark, and walked around the village by moonlight. It contains four or five thousand inhabitants, but is not so compactly built as Tirumungalum. It is in a pleasant retired situation surrounded on three sides by mountains. A considerable part of the people are brahmins. Within a distance of three miles are eight or ten other villages.

20. We were obliged to set out soon after sunrise this morning, but before we started, the head-man of the place, with a number of very respectable people came for books which they received gladly. Others, among whom were some brahmins, came running after us to obtain books. The appearance of the people whom we saw made a very favorable impression on our minds.

After a warm and dusty ride of ten miles we reached Strevellipootoor at half past nine in the morning. The bungalow is a fine one, on the bank of a tank about six hundred feet square. Like that at Madura, it is walled on the four sides with hewn stone, having twenty-five or thirty flights of steps leading down to the water, which is said to be fifteen feet deep. Besides this tank Strevellipootoor exhibits many tokens of former wealth and splendor. There are several large temples. The tower of one of them is about two hundred feet in height, and bears evident marks of the taste and munificence of Tirumal-naik, by whom it seems to have been

built, though the inhabitants claim for it a great age.

Many brahmins called during the day for books; among others we were pleased to see one or two young men who had been educated in the mission-school at Batticotta, and who spoke English well. There was once a mission-school in this place, but it has been discontinued for one or two years. An annual feast of much celebrity is held here, and pilgrimages are made to it from a distance of several hundred miles. Two years ago the large car, on which the idol is drawn at festivals, was consumed by fire, and they are now at work constructing a new one. The government we were told, have made a grant of six thousand rupees towards the expense, and a much larger sum is to be raised by private subscription. The population is eight or ten thousand, and an air of comfort pervades the place which is quite uncommon in Indian towns.

21. Left Strevellipootoor at four in the morning. In the early part of the morning passed several villages of respectable size. Occasionally saw fields of cotton, but much of the land seemed uncultivated and waste. As soon as we reached Siva-Kasi, which is ten or twelve miles distant from Strevellipootoor, a crowd collected around us, a few of whom were disposed to be rude. The best shelter we could find was a small open choultry, or madam, as it was called. The heat soon became intense, and the wind was like the blast of a furnace; even in our palankeens the thick leather corner of books curled up as if held before a hot fire. People of more respectable appearance and manners than those we first met continued to come for books during all the time we remained. Numbers of them were brahmins. When fatigued with talking and distributing books, we retreated to our palankeens till a new company collected. These, in their turn, were supplied with books, and the glad tidings of the grace of life were made known to them: and thus, alternately conversing and resting, the time passed swiftly away.

One little company of christian merchants, from the south, came among others to obtain books. They remain here but temporarily while disposing of their merchandize. On the Sabbath they do not trade, they said, but keep the day holy and meet together to read and pray. It was pleasant to meet with even a few who manifest some regard for the sacred institutions of Christianity. The school formerly supported by the Palamcotta

mission was discontinued several months ago and the children scattered among the heathen schools.

March 2. Visited the school at Vidutakoolam and found about forty boys present. The parents crowded in and appeared pleased, both to see me, for I had not been there before, and to hear their children repeat their lessons. The school has been established only a few weeks, but a single circumstance has given me reason to hope that it may be a prosperous one. A few days after its commencement, by an accident not unfrequent at this season of the year, a fire, which began at one extremity of the village, swept over the whole, sparing but one or two buildings from the general ruin. To a people who look upon almost every unusual occurrence as an omen, one so disastrous as this would readily appear to indicate the anger of the gods for their temerity in inviting the missionary to establish a christian school among them. On hearing of the fire I gave up at once all expectation that the school could be continued; and the schoolmaster in despair forsook the place and returned to his native village. But in two or three days the villagers sent a deputation after the master, inviting him back, and assuring him that though but one or two houses had escaped from the flames, one of them should be given up for the use of the school. It was accordingly recommenced and appears to be doing well.

4. This has been a notable day on account of a solar eclipse which occurred this morning. A few diagrams of the eclipse, with some brief astronomical statements, drawn up by Mr. Poor, had been given away a few days previous; and at an early hour this morning a large crowd assembled to witness the strange phenomenon, and to hear what the padre had to say against the puranic statement that the sun was attacked and partly swallowed by a huge serpent. Smoked glasses were much in requisition, and as the moon passed across the sun, showing nearly its whole form, conviction appeared to settle upon nearly every mind that there was no serpent concerned in the case. Many inquiries were made respecting the form of the earth, the motions of the sun, moon, and earth; the cause of the different phases of the moon, etc. One or two men came forward with much warmth to combat what was said, but they soon quietly withdrew among the crowd and left the ground uncontested. Several intelligent men who have formerly made much opposi-

tion, declared openly to the people that what I said was unanswerable and must be true. The subject has caused much conversation in the village, and will not, I trust, pass away without having made a deep impression in favor of the truth; for if what is said in the puranums, on this subject, be so evidently false, the inference is natural and almost irresistible, that the other marvellous stories related in them may be false also.

Schools and Congregation—Notices of Native Towns.

What follows is from the journal of Mr. Muzzy, which he prefaces by some remarks respecting the condition of the schools under the care of the station, and the meetings for religious instruction at Tirumungalum.

I will therefore just say that our schools, with the exception of an addition of three or four to the number, remain the same as when I last wrote. The services on the Sabbath continued, both as to numbers present and the attention given, about the same as formerly. The distribution of books and conversation with the people also continued nearly the same as when I last wrote. At times the crowds who come for books is so great that it is with difficulty we find time to take food. At other times for days, with the exception of companies who are in town on business and a few others, we are comparatively quiet.

There are within three miles of this place twenty-five villages, containing from fifty to nearly three thousand inhabitants each. All of these have been visited either by myself or native assistants, and most of them a number of times, and tracts distributed and the gospel preached during the quarter.

While on a tour to some of the large towns southwest of Tirumungalum, Mr. Muzzy makes the following entry in his journal.

December 29, 1839. Some of the children in our schools are obtaining an amount of scripture knowledge which is encouraging. I have just heard of a conversation which a little girl had with her mother a few days since, which will illustrate this. The mother had directed the daughter to prepare the materials for cleansing their house on the succeeding day, which was the Sabbath; against this the daughter expostulated very strongly. "Why mother," she says, "tomorrow is the Sabbath, and how can we work upon that day?" "Then," says the mother,

"our house will be unclean and how can we stay in it?" "But," continues the daughter, "it is God's command, mother, that we should do no work on the Sabbath, and that we should sanctify that day." Here she repeated the fourth command; "and, besides, mother," she says, "if our hearts are clean, we shall not be troubled with the impurity of the house." It is sufficient to say that the house was not cleansed, and now that mother gives us some reason to hope that her heart has been changed.

January 15, 1840. The numbers present to-day, both of men and women, was so great that two native assistants, Mrs. M., and myself had each a large congregation, to whom we read, conversed, and gave books as long as we were able. When one company went another came.

31. A company of respectably appearing men, one a *yancy* (wise man), called this evening from Periercoolum, with whom I had a long talk. They did not defend the worship of the gods at all; said that there was only one true God, and these Tamul deities were his servants. It seemed to shock his ideas of the deity to consider him as being any more in one place than another. They believe that God is in every thing, and that every thing is a part of God. They were much troubled to answer the question, How can sin be pardoned? After finding many expedients which they proposed false, they finally said that if we could confine our five senses, without any wandering, entirely upon God, even for the shortest time, our sins would all go. But when they came to see that if this was our duty, and consequently at all pleasing to God, it would be our duty to do it all the time, and of course could not atone for past offences, they said, "We cannot answer these questions; we did not come to argue; we wish for books." So, receiving a number, they very pleasantly took their leave. How can sin be pardoned and God be just? is always, to those who can think at all, a difficult question. All acknowledge that we are sinners, and that even a king could not be just and let the guilty go free. The books which they receive are diffusing a light by which some are beginning to see the folly of their own *lastrams*.

The villages mentioned below were visited in company with Mr. Tracy, as mentioned in some of the preceding pages. Of Strevelipootoor Mr. Muzzy remarks—

This village cannot, we think, contain less than eight or ten thousand inhabitants. It was formerly a country residence of the kings of Madura, and the wide streets, large temples with high towers, extensive tanks walled up with hewn stone, rest-houses and stately dwellings of the kings still nearly entire, impart an air of royalty which was quite a relief to the dull monotony of villages of mud and straw. In connection with one of these temples was a sutterum, supported by two hundred pillars, and in extent, as near as we could measure, 200 by 50 feet; and the tower of another was 200 feet in height, and we should suppose eighty by thirty on the ground. This, it is said, is twenty or thirty feet higher than any at Madura. The view from what might not improperly be called the pedestal, an elevation of about thirty feet, constructed of finely carved granite, was very fine. In one of the palaces was a bath of about forty by twenty-five feet in extent, and two or three feet deep.

We stopped in a bungalow built by government for Europeans, a fine building. Here the people came for books and appeared civil and respectful. We had much conversation with them, the good effects of which we earnestly hope may not be lost.

Feb. 21. Came this morning over an undulating plain to Sevakasi, a distance of ten miles. This town is said to contain more inhabitants than Strevellipootoor, but in comparison with it is an uncivilized place. The houses were nearly all of mud, and so close together that there was scarcely room between them for a foot path. The rest-house being under repairs, we were obliged to stop in the porch of a small temple. Here the people soon collected and we distributed books and conversed as long as we were able, and then dismissed them and retired to our palankeens. It was no small pleasure as we lay resting ourselves, to hear the people in the houses around, many of whom were brahmins, reading and explaining and talking to each other about the Scriptures and books they had received. As soon as we came out the crowds came again, and it was with difficulty we could get away from them to proceed on our way until a late hour. Our prayer for this people is that the Lord will sanctify the truth delivered and spoken to the salvation of their souls. We received applications for schools here as well as at Strevellipootoor.

Eclipse of the Sun—Festival of Siven.

March 4. To-day an eclipse of the sun took place and many people resorted to our house at an early hour to hear what we had to say on the subject. To these we showed the shape of the moon and gave our explanations of it, with which nearly all appeared satisfied. Many said they did not believe the puranic account before, but did not know how the phenomenon was explained. A few were firm for the puranums. One man in particular appeared much concerned for their safety. He said, it was no such thing, our religion was false, the puranums must be true. "Why, that is a fine story," replied one of our school-teachers; "here we are so many condee (millions) of miles from the sun, and yet we cannot go out when it shines hard without being very hot, and yet you say that a serpent not only goes near, but actually takes that fiery thing in his mouth. Who does not know that before he came within a catham (ten miles) of it he would be burned to ashes; and besides the puranums say that the sun is frightened and runs from the serpent, but here we have been looking this long time and lo it does not run at all. We see also with our own eyes that it is not a serpent but something round like the moon." There was of course no resisting arguments like these, and the whole company laughed heartily at their own credulity, and seemed to exult that the imposition of the puranums and the brahmins had received a blow. All listened to our explanations and appeared satisfied that it must be so. There is and has been great reasonings among the people on this subject. May the Lord overrule it all for his glory.

7. Am encouraged to find that some of our books, at least, are well read. A man came from a village about ten miles distant and wished to obtain the gospel of Luke. On examination of what he had read, as is our custom, he related nearly all the principal incidents in the whole gospels of Matthew and Mark. I had a long talk with him on the salvation of his soul.

18. Returned to-day from a visit to Tirapoovanum, where I went on the 16th, across the fields, a distance of eighteen or twenty miles. On my way I counted twenty villages, some of which were large. In one about half way I found many people assembled, as they had heard of my approach. A large proportion of these could not only read the

books, but could repeat portions of the catechisms and commandments, which they had learned from their children while the mission had formerly a school here. The difference between this and the other villages I saw was striking. In scarcely one of them could I find a man that could read or that cared any thing for books, and especially for the schools which our funds will not allow us to resume.

Witnessed while at Tirupooanam, a feast, at which three cars were drawn, after which we counted fifty-three women measuring their length upon the ground, a most disgusting sight.

20. To-day is the conclusion of a feast of fifteen days continuance, at which the god of beauty or lust is burned. It was instituted in commemoration of the son-in-law of the god Siven, who, to save the world from darkness occasioned by the penance of his father-in-law, dared to disturb his meditations, and was in consequence instantly burned to ashes. In the celebration of this feast two persons are dressed, one like a woman and ornamented with peacock's feathers and various kinds of trinkets, representing the wife; and the other, painted from head to foot with lamp-black and oil, striped here and there with white ashes, with scarcely any clothing on, represents the god who was burned. In this plight they parade the streets night and day, accompanied by sometimes more and sometimes less people with tom-toms and other music, during the continuance of the feast. They practise great mortification, begging from door to door and sleeping on the ground, and at the expiration of the feast taking the money they thus acquire and making a feast. The last day of this feast is a great day. Many join the procession, which is on the move most of the time. An image of the god, painted on some thick cloth or paper, is carried by the multitude to some public place and there burned with great ceremony, the wife all the while giving utterance to her grief in stanzas composed for the occasion. During the night of this day the proceedings were abominable beyond description. The brahmins and other influential individuals of both sexes assemble at some private temple or rest-house, and such a scene of licentiousness and pollution ensues, as cannot even be thought of without shame. This is the real saturnalia of the Greeks and Romans, without any of their refinements. In twelve days the mourning for the god

takes place, which is the conclusion of the whole.

These feasts are the strong holds of heathenism. The many toys and curious shows and various kinds of merchandize and agreeable company and various other things allure and win the hearts of the young, who are brought here in great numbers. With these are associated their religious rites—rites which not only brutify, but do much towards making man a demon.

These are the occasions upon which we are made deeply sensible that the churches, in their attempt to evangelize this people, have undertaken a great work; and that as far as external means are concerned, with very feeble instruments. It is of course a strong consolation to reflect that it is not by human might and power that the work is to be performed; yet the Lord will be inquired of to do these things for us.

LETTER FROM MR. CRANE, DATED TIRUPU-
VANUM, 10TH APRIL, 1840.

*A Convert—Trials of those who embrace
Christianity.*

Since my last communication but little of interest has occurred at this station, except the admission of another member to our infant church. This of course is an event which calls for our sincere gratitude to the Head of the Church; and you doubtless rejoice with us in every new accession from the ranks of heathenism.

The individual of whom I now speak is, in some respects, to us at least, an interesting character. His age is about fifty. Formerly he was a regular pundarum, wearing the yellow cloth and the beads assumed by that class of men, and wandered about the country visiting sacred places, and was strict in the observance of many heathen ceremonies. Between four and five years ago, according to his own account of himself, he first saw the missionaries and received from them some religious books. By occasional conversations with them, and by reading their books, his mind became interested in what he heard and read about the christian religion. He was soon convinced of the folly of thinking to obtain heaven by the course he had been pursuing, and consequently threw aside his devoted garments, stripped off his sacred beads, and commenced teaching school in his native town, under the

patronage of the mission. Since that period he has been foremost among the teachers in helping to carry out the views and plans of the missionaries, and was the first in this section of the country to send his son, amidst much opposition, to a mission boarding-school. His boy, an active lad of twelve or fourteen years old, is now one of the first boys in our school. Though he had long ago made application to unite with the church, he was, for various reasons, put off till the communion season previous to the one at which he was received. He was then invited to attend a meeting for examination; but when it really came to the point, his heart failed him. He felt himself unprepared to take such a step. On being told of the importance of his coming to a speedy, though deliberate determination on the subject, his case was deferred another three months. During the interval he firmly resolved to face all opposition, and at the time appointed came forward in the presence of about a hundred witnesses, old and young, and kneeling at the baptismal font, received on his hoary head the water emblematical of the washing of regeneration.

I cannot give you a better conception of the trials to which those who thus separate themselves from their heathen friends are subjected, than by referring you to the history of those who embraced Christianity in the early periods of the church. True, those who embrace the christian religion here, do not suffer persecution in the same form they did then, because here it is tolerated by government. But they have to undergo a thousand trials of feeling not less bitter, and which none but those who feel and those who witness them, can fully appreciate.

It often happens that when a man embraces the gospel he is cut off from all comfortable intercourse with his friends. He is very likely to incur the calamity of losing family caste, and perhaps may not be allowed to take fire from the houses of his relatives, nor draw water from their wells: and some will go so far in their opposition, as to refuse selling him an article of food or clothing. And such like curses, with a host of others, extend to his family and children. If he have daughters, they may not now be married by his friends, which is considered to be a disgrace both to the parents and children. In short, every thing and every body is against him. The gods are now his enemies, and the people, through fear of the gods, set

themselves in array against him. But notwithstanding this strong current against Christianity, we must not conceal the truth, that there exists among the people a spirit of inquiry, and it is doubtless increasing and will continue to increase with the diffusion of light and truth among them.

Western Africa.

LETTERS FROM MR. J. L. AND DOCT. A. E. WILSON.

UNDER date of 24th September Mr. Wilson writes from Cape Palmas—

I am happy to inform you that the members of the mission are generally in the enjoyment of pretty good health, and in many other respects we have much reason for gratitude to our Heavenly Father. Doct. and Mrs. Wilson left us about three weeks ago, and are comfortably located at their new home at Fish Town. Mrs. Wilson and I have paid them one visit since, and think them in favorable circumstances for usefulness. Four of the pupils of our seminary have accompanied them to that place, and will reside with them. One of these will act as an interpreter for Doct. Wilson.

The state of affairs connected with this station is not materially different from what it was when we wrote last. There is some improvement for a few Sabbaths past in the attendance upon preaching, and I would say a decided increase of interest in point of education. We have among our pupils several adults of considerable influence in the community, and they are making very good progress in learning, which we hope will be sanctified to their spiritual good.

Besides the volumes of Bible History and Life of Christ, we have printed three or four tracts, copies of which will be forwarded at the same time with this. We are printing at the present time a Bassa spelling-book, to embrace twenty-four pages, and a hymn-book of twelve pages, for the Baptist mission at Bassa. We have been induced to print these gratuitously, as we learn that that mission is very much straitened from the want of funds, and they have cost us but little more than the paper consumed in printing them. Rev. Mr. Crocker of that mission is with us at present, attending to the printing of them. The Bassa and Grebo are dialects of the same language, and as we have recently had an oppor-

tunity to compare the two, we have been somewhat surprised to find how nearly they are allied. We have recently had two christian marriages among our native pupils. One of our native members, who was suspended from the church two years ago, will be restored at our next communion, having given satisfactory evidence of sincere penitence; and one other will probably be admitted to the communion of the church.

Doct. Wilson, writing from his new station at Fish Town, on the 23th September, remarks—

At length we are settled at this place and have commenced our operations. We removed on the third instant. We have a school of twenty-two children, of whom fifteen are day scholars. The remainder came with us from Fair Hope and board with us. We have rejected several applications for admission into the school, as we did not wish to have too large a number at first. Mrs. W. takes the principal management of the school, and is assisted by Mr. Banks, who for several years has been in the employment of the mission.

Every Sabbath since our removal we have held divine service for the people. The attendance has been tolerably good, perhaps the average number about one hundred. Our plan has been to teach the history of the creation, man's apostasy, etc., as we have it recorded, in Genesis, using somewhat the catechetical plan of instruction. Although it is with us but a day of small things, yet we feel encouraged that the Lord will condescend to use us in doing something for this perishing people. For this we pray, and for this we desire to live.

In previous communications you have been informed of the location of this place. We find the people a good deal different in character from the warlike Zulus. Perhaps there is no heathen people less blood-thirsty than the Grebo. They are palaverous and noisy enough, but they shrink from the shedding of blood. They have wars, it is true, but sometimes they continue from five to ten years, and there will not be twenty lives lost. They use guns, but never in close fair battle. How different from the brave Zulu, who, assagai in hand, rushes down on his adversary and fights hand to hand until the death of one party puts an end to the combat; and instead of a Moselekatsi or Dingaan, whose word spreads terror through the country, here we have a most complete specimen of democracy. But farther to the eastward it is different.

The Ashantee, as also other kingdoms, are dreadful in war, as the lamentable destruction of Sir George McCarthy and the whole of his army evinces. And generally it is true, that in those parts of West Africa where the slave trade is carried on, these wars are conducted with more enterprize and destruction of human life.

It is rather out of place to mention that we find ourselves in quite a comfortable house, situated within seventy or eighty yards of the sea. The scenery immediately around Fish Town is quite oriental. Looking west and south, we have a beautiful expanse of ocean; and turning to the southeast and east we have a plain, with here and there a tall palm-tree rising to the height of fifty or sixty feet without a limb, reminding one of Heber's palmy plain. And we have too continual evidence before us that amidst all these pleasing prospects, man is vile. To-day there was a bullock sacrificed to conciliate the favor of the devil, asking those favors of him that should be asked of God, and giving him the honor which belongs to Jehovah alone. We would mention with much gratitude to God, that we are in comfortable health. Mrs. Crocker, our highly esteemed fellow-passenger, who was connected with the Baptist mission at Bassa, died a few weeks ago of African fever.

RECENT INTELLIGENCE.

CONSTANTINOPLE.—On the 23th September, Mr. Dwight, writing of the shyness of the Armenians, in consequence of the tyranny of their ecclesiastics which has resulted in so much persecution during the last two or three years, remarks—

There is, however, a perceptible change going forward in this respect. We receive more calls, and many who, a few months ago, would not have dared to be known to have any thing to do with us, now accost us in the streets and publicly invite us to sit with them in their shops or other places of public resort. Still they will not come to us for formal religious services. During the last year I have had a public service in Armenian twice every week. It is an expository exercise, with prayer, all in the Armenian language. I have tried to induce the Armenians to attend, hoping that it would by and by become a regular preaching service in every sense of the term. But my efforts have hitherto been all in vain. From ten to twelve individuals, in all, have attended it, though in no instance has that number been present at one time. So great is the fear of those who do attend, that if a stranger is likely to be present they will not come. They are afraid of one

another, and afraid even of their own shadows. If we tell them it ought not to be so, they will say, "If you will protect us from the fury of our patriarch, we will not fear." I cannot communicate to you how deeply I am tried in regard to this thing. If I knew any method by which the people could be induced to come to such a service as the one in question, I would surely adopt it. But if in spite of all our efforts they are afraid to come to us, what can we do? I feel, for one, that we must wait, hoping for a change of circumstances; and in the mean time be active in trying to do the people good in every way in our power. If they will not come to us, we must go to them. Many will not receive us, but others will; and we must enter every open door before we can reasonably expect God will open for us those that are closed.

Two months later, November 26th, Mr. Dwight writes respecting the continued change of feeling that is observable among the Armenians at Constantinople and the vicinity—

Our books are beginning to sell, and the people are fast losing their fears in regard to intercourse with us. I am about taking a room in a khan in the city, where I hope to go two or three days in a week, for the purpose of being more accessible to the people.

Mr. Hamlin has commenced his school this week, and his prospects as to the number of scholars are good. Indeed, there is not a doubt that we shall be obliged to send a great number of applicants away for want of funds to support them. Will not the christian community at home give us more ample means? An English merchant here is going to support one scholar, and he will also contribute from ten to fifteen dollars monthly towards the support of one of our pious priests, who is about leaving the regular duties of the priesthood, and to come into our employ as a sort of city missionary. He is a most valuable man, and we must be permitted by and by to support him entirely; if necessary, as a permanent assistant to this mission. H. H. is also doing good, and he is also at present supported by us.

MADRAS.—October 20th, 1840, Mr. Winslow was at Chittoor, on his way to Bangalore, where he was expecting to spend a few months with the hope of restoring the health of Mrs. Winslow and one of his children. Bangalore is about 200 miles west of Madras in an elevated and healthful portion of the country. The congregation at Royapoorum had been very good for some months previous to his leaving Madras, and there were some candidates for admission to the church. Doct. Scudder had just returned from a tour of six weeks for the distribution of books and tracts. One or two additional missionaries were greatly needed at Madras, as the labors necessarily connected with the operations there were becoming too great for the small number of laborers.

The health of Mrs. Muzzy of the Madura mission was so much impaired that she with her husband had gone to the Nielgherries. The

health of Mr. and Mrs. Tracy of the Singapore mission, who had been some time at the Nielgherries was understood to be improving.

While at Chittoor, Mr. Winslow and his family enjoyed the hospitality of Mr. Groves, an English gentleman, who some years since undertook an independent mission at Bagdad on the river Tigris. He is now engaged in a similar undertaking at Chittoor, seventy or eighty miles west of Madras. Of his mission Mr. Winslow remarks—

He has here a large establishment which it is intended to make a self-supporting institution. They cultivate the mulberry, feed silk-worms, etc. etc. There are now in the school forty-eight girls and forty-six boys. The establishment is young but promises well, and I hope will prove, what I have long desired to see ascertained, that self-supporting schools can be formed among the Hindoos. If this cannot be done, how are the youth of the country to be generally educated? Mr. Groves has some peculiar views, but is an excellent man and an ardent philanthropist.

SINGAPORE.—Rev. G. W. Wood arrived at Philadelphia 29th January, in the ship *Moctezuma*.

The health of Mrs. Travelli having become much impaired, it was the opinion of the brethren of the mission and of the physician consulted that a voyage was the only means of restoring her to health and usefulness; and she accordingly embarked in October and proceeded to St. Helena and thence to New York, where she arrived early in February.

SIAM.—Letters have been received from the missionaries bearing date as late as August 24th. The hot season, owing to great rains and the overflowing of the low grounds, had been unusually sickly, and most of the mission families had suffered more or less, but the health of most of them was improving. Mrs. Benson had been bereaved of her infant child. The king and all the officers of government, though probably acquainted with the nature of the labors in which the missionaries were engaged, continued to be friendly.

SOUTHEASTERN AFRICA.—On the 24th of September Mr. Grout writes from Umlazi, near Port Natal, that some events had occurred which threatened to cause strife between the Dutch settlers and Umpandi, the present chief of the Zulus, and this had prevented Mr. G.'s removal to Umpandi's town, as he had intended, and as the chief had requested. He hoped, however, that without great delay, the way might be opened for his removal. Mr. Lindley was still laboring among the Boers, who furnished means nearly adequate for supporting himself and family.

SANDWICH ISLANDS.—On the 4th of February the barque *Flora* arrived at New York, bringing as passengers the Rev. Hiram Bingham and wife with three children, and Mrs. Thurston with five children. Mr. and Mrs. Bingham and Mrs. Thurston were a part of the missionary company who commenced the mission at the Sandwich Islands, having embarked at Boston in October, 1819, more than twenty-one years ago, and spent more than twenty years in missionary labor on the islands. Impaired health has now rendered it necessary for them to suspend their labors for a time and seek a change of climate and scene. Mr. Thurston is still prosecuting his labors at his station on Hawaii.

Highly interesting communications from this mission will be inserted in the next number.

CHOCTAWS.—Mr. Hotchkin, writing from his station called Good Water, under date of January 4th, 1841, says—

This has been a year of great mercy for the Choctaws. Since the first of January, 1840, sixty-six have been added to our churches—more by far than during any other year since their immigration to this country. Five weeks ago yesterday one of the most intelligent men in the nation, with his wife, professed his faith in the Lord Jesus. Our hearts rejoice in God our Savior.

HOME PROCEEDINGS.

EMBARKATION OF MISSIONARIES.

On the 17th November the Rev. Messrs. Stephen Johnson, Isaac P. Stryker, and William Theodore Van Doren, with Mrs. Johnson and Mrs. Van Doren, embarked at Boston, in the barque *United States*, captain Webb, bound for Batavia. The usual religious services were attended at the embarkation. Mr. Johnson was formerly connected with the mission to Siam, to which he is now returning, after a residence of about two years in this country. Messrs. Stryker and Van Doren received the instructions of the Prudential Committee at a missionary meeting held in the Reformed Dutch Church, in Broome-street, New-York, on the 8th of November. They are expected, after residing a year at Batavia, as required by the Dutch colonial government, to proceed to Borneo and join the mission there.

On the 26th December, Mr. Johnson writes from San Salvador, in Brazil, that their company had been treated with much kindness by captain Webb and all on board, and that the voyage had been expeditious and pleasant. The health of all was good. Two days out from Boston, the barque was found to have sprung a leak, which caused their touching at

San Salvador, where they would probably be detained about a week.

On Sabbath evening, January 10th, a meeting was held at Park-street Church for delivering the instructions of the Prudential Committee to the Rev. Abel K. Hinsdale and the Rev. Colby C. Mitchell, and Mr. George C. Hurter, and their wives. Messrs. Hinsdale and Mitchell are destined to the independent Nestorians residing among the Koordish mountains, and proceed through Syria to Mosul on the river Tigris, where they anticipate being joined by Doct. Grant next autumn, and with him enter the country of the Nestorians. Mr. Hurter is expected to take charge of the printing establishment at Beyroot.—Besides the instructions of the Committee, read by one of the Secretaries of the Board, there were appropriate devotional exercises.

On the 16th appropriate exercises were held on board the vessel, preparatory to their embarkation, but the vessel was detained by unfavorable weather till Monday, 18th. They took passage in the *Emma Isadora*, captain Fletcher, for Smyrna.

Donations.

RECEIVED IN JANUARY.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York, Tr.	
(Of which fr. Ref. D. chh. New Utrecht,	
to constitute Rev. MARTIN S. SCHENCK	
& Rev. JOHN WHITEHEAD Hon. Mem.	
100;)	266 00
<i>Auburn and vic. N. Y.</i> By H. Ivison, Jr. Agent,	
<i>Auburn</i> , 2d presb. chh. for L. E.	
<i>Lathrop</i> , Ceylon,	20 00
<i>Cato</i> , Presb. chh.	20 00
<i>Cayuga</i> , H. Willard,	5 00
<i>Genoa</i> , 1st presb. chh. 11,56;	
mon. con. 7,15;	13 71
<i>Marcellus</i> , Fem. miss. so. for	
<i>Levi Parsons</i> , Ceylon,	20 00
<i>Napoli</i> , Mrs. L. G. W.	2 00
<i>Panama</i> , Av. of beads,	3 87
<i>Weedsport</i> , Mon. con.	17 53—107 11
<i>Berkshire co. Ms. Aux. So. W. A. Phelps,</i>	
Tr.	
<i>Tyringham</i> , Miss A. Hale,	13 00
<i>Williamstown</i> , Mrs. L. Whit-	50
man, 50; D. N. Dewey, 20;	
mon. con. in Wms. college,	
15; a lady, 10;	95 00—108 50
<i>Boston and vic. Ms.</i> By S. A. Danforth, Agent,	
(Of which fr. la. Jews co. for sup. of	
Mr. Schaffner, Constantinople, 910;	
a friend, for <i>Joshua Danforth</i> , Ceylon,	
90; R. Kingsbury, 10; S. Boston, juv.	
hea. friends so. for <i>Joy H. Fairchild</i> ,	
Ceylon, 20;)	
3,254 87	
<i>Brookfield Assn. Ms. A. Newell, Tr.</i>	
40 00	
<i>Cheshire co. N. H. Aux. So. S. A. Geroald, Tr.</i>	
<i>Dublin</i> , Mon. con.	
17 37	
<i>Keene</i> , La.	
27 19	
<i>Nelson</i> , Gent. 23,50; <i>Harrisville</i>	
chh. 20;	
43 50	
<i>Rindge</i> , E. Blake,	
1 00	
<i>Sullivan</i> , Mon. con.	
8 16	
<i>Winchester</i> , Cong. chh.	
9 63	
106 88	
Less ack. in Jan.	
5 00—101 88	

<i>Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.</i>	
Norway, Chh. and cong.	15 00
Portland, 2d par. mon. con.	83 20
High-st. do. 54, 56; Mrs. O. 1, 50;	139 26
Saccarappa, Mon. con.	20 00
	174 26
Ded. c. note,	2 00—172 26
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
Newburyport, United mon. con.	101 67
Salisbury, W. par. mon. con.	10 85—112 52
<i>Essex co. South, Ms. Aux. So. C. M. Richardson, Tr.</i>	
Beverly, Mrs. Joanna Conant, dec'd,	10 00
Gloucester, Mon. con.	42 00
Marblehead, A friend, 300; do. 5, 05; la. 400; mon. con. 25;	730 05
Salem, Howard-st. chh. mon. con. 20, 10; united do. in Tabernacle, 18, 67;	28 77—620 82
<i>Fairfield co. East, Ct. Aux. So. S. Sterling, Tr.</i>	
Bethel, Cong. chh. mon. con. 16, 30; coll. 12, 02; SETH SEELYE, which and prev. dona. constitute him an Hon. Mem.	100 00
Huntington, Gent.	50 00—150 00
<i>Fairfield co. West, Ct. Aux. So. C. Marvin, Tr.</i>	
Weston, W. A.	10 00
<i>Franklin co. Ms. Aux. So. A. Phelps, Tr.</i>	
Conway, Sab. sch. in Mr. Wheeler's so.	9 50
Greenfield, 2d cong. so. sv. of jew.	44
Shelburne, Louisa Packard, to constitute CALES A. COOLEY an Hon. Mem.	100 00
Sunderland, Av. of jew.	38
Warwick, do.	33—110 85
<i>Genesee and vic. N. Y. By C. A. Cook, Agent,</i>	
Benton, Presb. chh.	21 00
Burditt,	33 53
Genesee, Presb. chh. and so. mon. con. 47; coll. 30;	77 00
Geneva, H. H. Seelye, to constitute REV. ALANSON SCOTFIELD of West Fayette, an Hon. Mem.	100 00
Groton, Cong. chh.	20 00
Le Roy, Presb. chh.	68 07
Newark, A bal.	6 00
Ovid, Presb. chh.	281 61
Palmyra, do.	125 75
	732 96
Ded. discount,	87—732 09
<i>Grafton co. N. H. Aux. So. W. Green, Tr.</i>	
Bethlehem, Mon. con.	6 00
Littleton, Rev. L. Worcester,	10 00
Orford, Chh.	10 50—26 50
<i>Hampden co. Ms. Aux. So. C. Merriam, Tr.</i>	
Feeding Hills, Mon. con.	90 00
<i>Harmony Confer. of chhs. Ms. W. C. Capron, Tr.</i>	
Westboro', G. Denny, to constitute EDWARD WATSON DENNY and JAMES HENRY DENNY Hon. Mem.	200 00
<i>Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.</i>	
Barkhamsted, A friend,	5 00
East Windsor, N. so. coll. 27, 16;	
Wapping so. a friend, 2;	29 16
Farmington, J. T. Norton, 2, 093, 50;	
ded. ack. in Feb. 1, 105;	968 50
Granby, 1st so. gent. 11, 91; la. 5, 65; 17 56	
Hartford, J. M. Bunce, 160; W. la. sew. so. 2;	102 00
Hartland, E. so. L. and P. Case, 15; W. la. 18, 47;	33 47
Simsbury, Mon. con.	30 33—1,206 02
<i>Hartford co. South, Ct. Aux. So. H. S. Ward, Tr.</i>	
Glastenbury, A friend,	100 00
Middletown, 1st so. mon. con.	53 42
New Britain, Gent. and la. 146, 26; mon. con. 28, 94; three indiv. 3;	178 20
Wethersfield, 1st so. coll.	336 69—668 31
<i>Hillsboro' co. N. H. Aux. So. E. D. Boylston, Tr.</i>	
Hancock, Mon. con. 67; gent. 45, 60; la. 31; D. Kimball, 10;	

Factory, mon. con. in cong. chh. 10;	163 60
Hillsboro' Centre and Bradford, Union meeting, 16, 85; Hillsboro' Centre, cong. chh. and so. 18, 15;	35 00
Milford, Gent. 45, 75; la. 32, 91;	78 66
Nashua, A friend,	60 00—337 26
<i>Jefferson co. N. Y. Aux. So. A. Ely, Tr.</i>	
Watertown, Mrs. J. B. Boyd, to constitute ELISHA CAMP of Sacket's Harbor, an Hon. Mem.	100 00
<i>Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.</i>	
Bath, 3d chh. mon. con.	42 75
<i>Litchfield co. Ct. Aux. So. C. L. Webb, Tr.</i>	
New Milford, Coll. 128, 50; la. mite so. 14;	212 50
Woodbury, S. Coll. 101, 50; mon. con. 7, 12; fem. benev. so. 17, 58;	126 20
	338 70
Less dis.	29—338 41
<i>Merrimack co. N. H. Aux. So. G. Hutchins, Tr.</i>	
Canterbury, Gent. 12; la. 8;	20 00
Concord, S. chh. mon. con. 106, 19; (ded. ack. in Dec. as fr. sab. sch. mon. con. 59, 73);	46 46
Dunbarton, Gent. 5; fem. benev. so. 5, 69; mon. con. 3, 50;	14 19
Henniker, Cong. so.	15 45—96 19
<i>Middlesex North and vic. Ms. Char. So. J. S. Adams, Tr.</i>	
Lancaster, Mon. con. 29; a friend, 2;	31 00
<i>Middlesex South, Ms. Conf. of Chhs. O. Hoyt, Tr.</i>	
Holliston, Mon. con.	11 29
Wayland, Evan. relig. so. (of which fr. Mrs. M. P. Bigelow, 20);	30 00—41 29
<i>Middlesex Assoc. Ct. H. C. Sanford, Tr.</i>	
Pettipaug, Mon. con. 82, 78; la. 26, 78;	115 56
<i>Monroe co. N. Y. Aux. So. E. Ely, Tr.</i>	
Bergen, Presb. chh.	50 00
Brockport, do.	43 35
Chili, Cong. chh.	24 00
Churchville, Presb. chh.	22 26
Livonia, Young la. sew. so.	3 00
Rochester, Brick presb. chh. 110;	
1st do. 87, 93; Mrs. H. Ward, 10;	207 93
Warsaw, Cong. chh.	50 00—400 54
<i>New Haven City, Ct. Aux. So. F. T. Jarman, Tr.</i>	
New Haven, Officers of Yale coll. (of which to constitute Prof. A. D. STANLEY an Hon. Mem. 100);	222 00
<i>New Haven co. East, Ct. Aux. So. S. Friable, Tr.</i>	
North Branford, La. benev. so.	10 00
<i>New Haven co. Ct. Western Conso. A. Townsend, Jr. Tr.</i>	
Derby, Miss. sch. so. for fem. sch. Ahmednuggur, 50; fem. juv. so. for Achsah Goodwin, do. 20;	70 00
<i>New London and vic. Ct. Aux. So. C. Chew, Tr.</i>	
Lyme, N. Matson,	10 00
Stonington, 1st cong. chh. mon. con.	16 24—26 24
<i>New York City and Brooklyn, Aux. So. W. W. Chester, Tr.</i>	
<i>Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.</i>	
Foxboro', Cong. chh. and so.	125 00
Roxbury, Eliot chh. and so. mon. con.	12 93
Sharon, Mon. con.	36 00
Stoughton, Fem. benev. so.	11 36—185 29
<i>Northampton and vic. Ms. Aux. So. J. D. Whitney, Tr.</i>	
Belchertown, J. Walker, Cummington, Mon. con. 7, 89; la. 17, 57;	25 46
<i>Easthampton, S. Williston, to constitute Mrs. SARAH WILLISTON, Mrs. SARAH BEMENT, LEVI LYMAN RICHARDS WILLISTON, and HARRIET KEOPLANA RICHARDS WILLISTON, of Easthampton, and Rev. LUTHER WRIGHT, Jr., and Mrs. LYDIA GRAVES, Williamsburgh, Hon. Mem.</i>	500 00
Goshen, Mon. con.	29 90

Granby, A friend, for Oregon miss.	5 00
Hadley, Gen. benev. so. (of which to constitute James B. Porter an Hon. Mem. 100;)	300 79
Northampton, 1st chh. benev. so. 183,50; mon. con. 58,69; la. 44,50; sab. sch. for schs. in Ceylon, 50; Edward's chh. sew. chr. 15; Gothic sem. for fem. sch. Dindigul, 10;	361 69
Southampton, La.	5 12
South Hadley, Mrs. D. Smith and Miss F. Smith	50 00
Whately, Mon. con.	41 37
Worthington, Gent. 44,84; la. 91,98; mon. con. 90;	86 12-1,308 38
Ossida co. N. Y. Aux. So. A. Thomas, Tr.	
Cazenovia, Presb. chh.	100 00
Dewitt, Indiv.	7 25
Holland Patent, 1st presb. so.	98 69
Leyden, Cong. chh. 8; Rev. R. K. 3;	11 00
New Hartford, Mon. con.	28 00
Oswego co. A pastor,	20 00
Paris, Sauquoit cong. mon. con.	12 16
Paris Hill, Cong. so.	5 83
Rome, J. W. Bloomfield, 100;	
2d presb. chh. 7,45;	107 45
Utica, Welsh cong. chh.	20 00
West Leyden, Chh.	18 00
Winfield, Cong. so. mon. con. 11,33; bal. of sub. 8;	10 33-377 66
Palatine Assoc. So. Ma. E. Alden, Tr.	
Abington, S. par. mon. con.	8 00
Braintree, 1st so. la. 63,70; mon. con. 38;	106 70
East Bridgewater, L. K. for Osage chh.	50
Randolph, 1st par. mon. con. 51,46; E. par. la. 30; Miss T.'s sab. sch. class, 1;	72 46
South Weymouth, Mon. con.	16 00-293 66
Pembroke co. Me. Aux. So. E. F. Duren, Tr.	
Bangor, 1st cong. chh. and so.	50 00
Pilgrim Association, Ms.	
Kingston, Evan. cong. so. mon. con.	3 17
Rockingham co. N. H. Confer. of Chhs. J. Boardman, Tr.	
Atkinson, La. miss. so.	12 00
Exeter, 1st and 2d cong. chh. and so. (of which fr. Mrs. M. Dean, for Ward C. Dean, Ceylon, 13; fr. Mrs. E. Clifford, 10;) 192,49; united mon. con. in do. 87;	209 49
Hampton, La. cent. asso.	23 00-244 49
Rutland co. Vt. Aux. So. J. D. Butler, Tr.	
Benson, A friend,	30 00
Brandon, Cong. chh. and so. 102,68; mon. con. 39,85;	142 53
Chittenden, Cong. chh. 9,26; sub. 4; mon. con. 1;	14 96
Clarendon, Cong. chh. mon. con.	8 90
Fairhaven, Cong. chh. to constitute Rev. Francis C. Woodworth an Hon. Mem.	50 00
Middletown, Cong. chh. mon. con. 4 50	
Pittsfield, Cong. so. mon. con. 9,65; gent. 10,34; la. 4,90; H. E. 75c.	25 00
Rutland, Gent. 82,80; la. 39,62; mon. con. 88,81;	211 23
West Rutland, Gent. and la. 152,60; mon. con. 10,64;	163 24-648 76
Sullivan co. N. H. Aux. So. N. Whittelsey, Tr.	
Acworth, Miss H. Ware,	15 50
Taunton and vic. Ma. Aux. So. H. Reed, Tr.	
Attleboro', Cong. chh. and so. la. so. 34,55; W. par. s. s. inf. c. for s. s. lib. Ceylon, 1,25;	35 80
Berkley, Cong.-chh. and so.	27 19-62 99
Tolland co. Ct. Aux. So. J. R. Flynt, Tr.	
Andover, Gent. 45,50; la. 56,89;	102 39
Bolton, Gent. and la.	29 50-131 89
Valley of the Mississippi, Aux. So. G. H. Weed, Tr.	388 65
Windham co. Vt. Aux. So. Rev. C. Kidder, Tr.	
Brattleboro' East, Gent. 79,22; la. 58,37; mon. con. 70,79; an	

Indiv. 100; do. 10; sab. sch. 3,35; West, Gent. 69,94; la. 26,83; mon. con. 54,36; S. G. 4;	476 86
Grafton, Mon. con. 20; J. Barrett, 15;	35 00
Westminster, E. par. mon. con.	15 00
Windham, Gent. 25,43; la. 90;	45 42-579 28
Windham co. North, Ct. Aux. So. J. Williams, Tr.	
Brooklyn, Gent. 98,50; la. 85,22; mon. con. 68,50; sab. sch. 1,45;	253 67
South Woodstock, Gent.	30 00-283 67
Windham co. South, Ct. Aux. So. Z. Storrs, Tr.	
Willimantic, Gent. 15,04; la. 41,59;	56 63
Windoor co. Vt. Aux. So. E. C. Tracy, Tr.	
Chester, Cong. chh. mon. con.	25 28
Ludlow, Cong. chh. and so.	20 00-45 28
York co. Me. Confer. of Chhs. Rev. I. Kimball, Tr.	
Elliot, Cong. so.	11 90
Total from the above sources,	\$15,185 72

VARIOUS COLLECTIONS AND DONATIONS.

A friend,	3 00
Albany, N. Y. 4th presb. chh.	250 00
Alexandria, D. C. Fam. miss. so. for Alexander Perry, Ceylon,	20 00
Andover, Ms. Chh. and cong. in Theolog. sem., in part,	153 50
Anneville, N. Y., W. Jervis,	30 00
Athens, Pa. Fem. miss. so. for John Shepard, Madura,	20 00
Ballston Spa, N. Y. 51,50; ack. in Feb. as fr. Ballston.	
Baltimore, Md. 5th presb. chh. 130; fem. mite so. for youths in Ceylon, viz. Jane N. Egerton, Harriet L. Winslow, Jane Williams, Robert Breckenridge, Jane S. Purviance, Julianna Johns, Mary L. Nevins, Rebecca R. Brundige, Susan Savage, Margaret Breckenridge, Ann Donald, Ann Gardner, S. B. Shober, each 90; for Mary Sanger, 10; sab. sch. for George D. Purviance, 20; Mrs. Spaulding, for. fem. benef. 5;	425 00
Bedford, N. Y., H.	2 00
Bridgton, N. J., L. Q. C. Elmer,	12 50
Byron, N. Y., A friend,	5 00
Calais, Me. Cong. chh. and so. 58; sab. sch. con. for Thomas J. Lee, Ceylon, 21,26;	79 26
Canaan Centre, N. Y. Mon. con. 6; la. sew. so. 5;	11 00
Chicago, Ill. Presb. chh. mon. con. 94,04; less dis. 3,89;	90 15
Crown Point, N. Y. Cong. chh. and so.	15 00
Danby, N. Y. Fem. cent. so.	18 50
Dorset, Vt. E. Barrows,	10 00
Dwight, Ark. H. K. Copeland,	10 00
Edgartown, Ms. Sab. sch. of cong. so. for hea. child,	5 00
Erie, Pa. 1st presb. cong. mon. con.	55 00
Frankfort, Me. A mem. of Mr. Tappan's chh.	2 00
Glenns Falls, N. Y. Mrs. A. L. Hasbrouck,	10 00
Greenport, N. Y. Presb. chh. mon. con. 11; do. a new year's coll. 7;	18 00
Huntsville, Ala. Rev. W. Potter,	4 50
Jamaica, N. Y., A friend, for miss. to Syria, a thank. off'g for pres. of miss. property at Beyroot.	50 00
Kane co. Ill. Rev. Mr. Colton, 5; less dis. 20c.	4 80
Kensington, Pa. 1st presb. chh. mon. con.	20 00
Lenox, N. Y., W. Cotton, for Levi N. Cotton, Ceylon,	20 00
Lexington, Va. Presb. chh. mon. con.	15 37
Malden, Ms. Trin. cong. so. 45,68; mon. con. 7;	53 68
Manlius, N. Y. Trin. presb. chh. mon. con. 13,20; free will off. of do. 33,57;	51 77
Massachusetts, A friend,	50 00
Meadville, Pa. Presb. chh. mon. con.	27 50
Mendham, N. J. do.	17 75
Milwaukee, Wis. Ter. Mon. con. 18; Mrs. E. B. 2;	20 00
Monticello, N. Y., J. Adams,	50
Naperville, Ill. 1st presb. chh. mon. con. 4,50; less dis. 20c.	4 30
Newark, N. J. 1st presb. chh. 104,30; S. Condict, 25; I. Nichols, 30; J. H. R. 3;	

3d do. youth's miss. so. 100; D. Nichols, 20; a friend, 2; central presb. chh. Rev. W. Belden, for William M. Belden, Ceylon, 20;	
Newburgh, N. Y. Three friends, for Helen M. White, Cape Palmas,	296 30
New Lebanon, N. Y., R. Woodworth, a rev. pen.	15 00
Newport, R. I. United cong. chh. asso. and mon. con.	50 00
Northern Liberties, Pa. 1st presb. chh. 138,94; central presb. chh. in part, 100; a col'd sab. sch. for ed. in Africa, 8;	145 71
Onondaga Hollow, N. Y. Presb. chh. mon. con.	246 94
Otego, N. Y., N. B. 5; E. R. B. 6; P. C. 5; B. B. 2; Rev. J. M. 1;	15 00
Otego Presbytery, N. Y. Rev. A. E. Campbell, Tr. Cooperstown, Mon. con. 26; Milford, 27,50;	19 00
Paperville, Ten. Presb. chh.	53 50
Pawtucket, Ms. Mr. Blodgett's so. mon. con. 133,77; la. asso. for schs. in Ceylon, 63,06; a primary sch. 3,17;	5 00
Philadelphia, Pa. 3d presb. chh. mon. con. and coll. 730; 1st presb. chh. J. M. Paul, 200; A. R. Perkins, 100; C. Bayard, 5; J. Wright, 5; a friend, 5; 5th presb. chh. la. 128,25; Cedar-st. presb. chh. to constitute Rev. ROBERT W. HUMX, Bombay, an Hon. Mem. 50; Ceylon miss. so. for schs. of Mrs. Apthorp and Mrs. Hutchings, Ceylon, 50; 1st cong. so. mon. con. 125; fem. char. so. 105,15; 10th presb. chh. sab. sch. for H. A. Boardman, A. W. Mitchell, W. Shippen, W. Sargent, and J. E. Negus, Cape Palmas, 20; G. Hood, 10; S. H. Perkins, 10; Mrs. Reed, 5; S. C. P. 1; M. and K. M. Linnard, for Mary Linnard, Sandw. Isl. 20; a mem. of W. presb. chh. 3; Cecil, 5; less dis. 6,75;	200 00
Pittsburgh, Pa. 3d presb. chh. mater. asso. for David H. Riddis, Ceylon, 20; sab. sch. for Mr. Travelli's sch. Singapore, 12,75;	1,575 65
Princeton, N. J. Young la. so. for ed. of hea. youth, for S. Woodhull, B. H. Ries and J. W. Alexander, Ceylon, 60; sab. sch. for E. T. Miller, 20;	32 75
Prospect, Mo. 2d cong. chh. and so.	80 00
Providence, R. I., T. M. Burgess, to constitute JOHN KINGSBURY an Hon. Mem. 100; an indiv. for James Wilson, Mary Wilson, Mark Tucker, Harriet S. Tucker and William Jones King, Ceylon, 100; teachers of Benef. cong. sab. sch. for Stephen S. Wardwell, do. 20; a teacher, for Anthony B. Arnold, do. 20; a lady, for Amy Fenner, do. 20;	20 00
Reading, Ms. S. par. la. asso.	960 00
Rupert, Vt. J. Belden,	20 38
Saratoga Springs, N. Y. Mon. con. (of which fr. Rev. A. F. Chester, 20; I. Willard, 20;) 104,71; juv. miss. so. for Rachel Atta, Beyroot, 67,11; mater. asso. for chil. of miss. 19,94; Mrs. M. K. Walworth, to constitute MANSFIELD T. WALWORTH an Hon. Mem. 100; W. L. F. Warren, to constitute Mrs. ELIZA WARREN an Hon. Mem. 100; G. M. Davison, 50; Rev. C. Eddy, which and prev. dona. constitute WILLIAM W. EDDY an Hon. Mem. 50; M. L. North, 30; W. A. Beach, 25; Mrs. C. Beach, 25; W. Putnam, 10; C. M. Davison, 10; indiv. and coll. 43; fem. miss. so. 9,25;	10 00
Savannah, Ga. Male and fem. for miss. so. in Indep. presb. chh. (of which fr. juv. miss. so. of sab. sch. 20;)	508 66
Singapore, J. S. Copp, for miss. sch.	10 00
Snockhill, Md. ASA FENCER, which constitutes him an Hon. Mem. for Anna Maria Spencer, Ceylon,	100 60
South Bend, Ind. 1st presb. chh.	20 50
Syracuse, N. Y., A. Bates,	10 00
Waltham, Ms. Mon. con. in Trin. chh.	87 00
Washington City, D. C. 4th presb. chh. mon. con. 23,49; united do. 18,89;	42 38
West Stewartstown, N. H. Mon. con.	6 00

West Troy, N. Y. 1st presb. chh.	10 83
Whitehall, N. Y. Coll. 115,28; mon. con. 26,60;	141 88
Wilmington, Del. Hanover-st. chh. mon. con. 85,25; L. P. Bush, 5;	90 25
	\$21,546 83

LEGACIES.

Beverly, Ms. Mrs. Nancy W. Barnes, by E. Alden, Ex'r.	1,156 43
Claremont, N. H. Amos Tenney, by A. J. Tenney, Ex'r.	50 00
Colebrook, Ct. Roger Stillman, by Rev. C. Yale,	8 00
Derry, N. H. Ammi Brown, by Simon Brown,	100 00
Townsend, Ms. Samuel Stone, by Joel Adams, Ex'r, (prev. ack. 1,299,06;)	1,152 92
	\$2,467 57

Amount of donations and legacies acknowledged in the preceding lists, \$24,014 43. Total from August 1st, to January 31st, \$118,438 89.

DONATIONS IN CLOTHING, &c.

America, N. Y. Stockings, fr. Miss C. Reed.	
Ansonville, N. Y., A box, fr. la. so. for Choc. miss.	25 50
Braintree, Ms. Sundries, fr. la. char. so.	16 71
Bridgeport, Ct. (via.) A bundle, for Mr. Armstrong, Sandw. Isl.	
Brookfield, Ct. Clothing, fr. fem. Dorcas so. Campton, N. H., A box, fr. la. for Park Hill.	21 75
Castile, N. Y., A box, fr. fem. miss. so.	20 00
Colchester, Ct. Three quilts, fr. la. sew. so.	11 00
Conway, Ms. A box, fr. la. sew. so. for Park Hill,	52 32
Fairhaven, Vt. A box, for A. Abbott, Ahmednugur; paper, fr. C. H. S. 50; do. fr. Sproat and Safford, 20;	70 00
Goshen Hill, Ct. A box, fr. fem. benev. so.	25 00
Livonia, N. Y., A box, fr. young la. sew. so.	23 13
Madway, Ms. Dis. No. 8, a bedquilt and coverlet.	
Middletown, Ct. A box, fr. indiv. for W. R. Stocking, Ooroomiah.	
Nelson, N. H., A box, fr. Rev. G. Newell; do. fr. fem. cir. of indus. for Mr. Emerson, Sandw. Isl.	
Newbury, Ms. A box, fr. fem. read. so. Parker River Vil. for Park Hill,	20 50
New York City, A box, fr. young la. sew. so. of Mercer-st. chh. for Mr. Lindley, S. Africa.	
Paxton, Ms. A bedquilt, fr. juv. sew. so. for Sandw. Isl.	
Providence, R. I. Two boxes, fr. la. of Benef. cong. so. cont'g various articles, 100; and medicines fr. Druggists, 25; for Ceylon miss.	125 00
South Orange, N. J. Two bedquilts, fr. Miss E. Ball, for Ind. miss.	
Spencer, Ms. A box, fr. la. for Dwight,	22 37
Trumbull, Ct. Clothing, fr. la. sew. so.	8 26
Warren, N. Y., A box, fr. fem. benev. so.	
Westboro', Ms. A box, fr. chil. miss. so. for Mr. Perkins, Ooroomiah.	
West Newton, Ms. Shoes, fr. a friend,	5 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.
Shoes, hats, blankets, coverlets, sheets, pillow-cases, towels, shirts, socks, stockings, felled cloth, flannel, domestic cotton, etc.